

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XL.—NEW SERIES, No. 305.]

LONDON: WEDNESDAY, SEPTEMBER 17, 1851.

[PRICE 6d.]

DESTITUTION IN THE HEBRIDES.—
INTERIM COMMITTEE OF RELIEF.

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The following contributions are gratefully acknowledged:—

Already advertised in the "Nonconformist," £359 2s. 6d.

	£	s.	d.
Friends at Brixton, by Rev. John Hall (second contribution)	16	0	0
Friends, by Rev. W. W. Phelps, Reading (in addition to £15 already advertised)	3	13	0
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Postage Stamps, by Mr. East.	0	2	6
Mr. Roberts, Plaistow.	0	10	6
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The following passages occur in the Report of the "Commissioner" sent by the "Times" to examine the state of Skye:—

"The parish of Strath adjoins that of Portree. Here we witnessed a very trying scene; viz., a distribution of meal to about 300 persons in Broadford. They were mostly women whose husbands, in several cases, had gone South in search of work, or were engaged in the local fisheries, but had not been successful. The meal was being distributed by the Rev. Mr. M'Queen, who had received a supply from Glasgow, purchased by funds raised by the Rev. John Kennedy in London. We made inquiry into the real condition of most of these people, and found them wholly dependent on such extraneous aid."

"We have thus gone over all the districts where destitution was said to have prevailed. In some few instances we found, that too much had been made of individual cases, but the destitution on the whole had not been exaggerated in the public statements."—*Times*, September 3, 1851.

In answer to the inquiries from different parts of the country, the Committee beg to state, that now that the people in the Hebrides are able to use their potatoes, it is not their intention to prosecute this appeal further. At the same time, the position of the potato-crop is very precarious, and, even should it be preserved, there will occur many extreme cases of distress, to the relief of which the Committee will be happy to apply any remittances which may yet be forwarded to them. The prospects of the people a few months hence are very gloomy, and it is hoped that the Edinburgh Committee, and others now forming, will keep the subject, both of temporary relief and permanent melioration, before the public mind.

September 15, 1851.

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The remarkable success which attended these services, during the first three months of the Great Exhibition being open, induced the Committee in July last to decide upon continuing them during the months of August and September, and they rejoice most truly that they were led to pursue such a course.

This, however, has necessarily caused increased expenditure; and the Committee feel the utmost confidence in making a further appeal for Contributions—the more so as they have strictly adhered to their original resolution of having no Collections in the Hall. Donations will be thankfully received by the Treasurer, any Member of the Committee, or by the Secretary.

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Gorham College was commenced in the year 1847, and originated principally in the munificence of the lady whose name it bears. The primary design of its erection was to furnish the aids necessary to train young men, residents of the provinces, for the Christian Ministry.

The secular classes of this Institution are open for students who do not contemplate ministerial occupation; this advantage being equally available to individuals of all denominations. Its entire control is placed in the hands of the Congregational Union of Nova Scotia and New Brunswick.

Unlike all the Collegiate Institutions of these provinces, it is entirely sustained by voluntary contributions and the fees of the students, not being in any sense aided by the funds, or subject to the inspection of the provincial Legislature.

Arrangements are now made to commence the first session of Gorham College in October next. The Committee of the Colonial Missionary Society, in connexion with the Congregational Union of England and Wales, has given its sanction to the undertaking by voting a grant of £100 per annum in aid of the Theological department of the Institution.

The Rev. Frederick Tomkins, M.A., late of Yarmouth, Nova Scotia, has been appointed the Principal of the College; and, at the earnest request of the Council, has just arrived in this country to solicit some additional subscriptions to aid in the purchase of books, philosophical apparatus, and other indispensable articles. It being believed that this College is calculated directly and indirectly to aid, to a great extent, the important designs contemplated by the Colonial Missionary Society itself, as well as the special end for which it is intended, an earnest appeal is now made to the friends of Colonial Missions, to the advocates of voluntary religious education, and to the conservators of evangelical religion, in furtherance of the object which has brought Mr. Tomkins to England.

James Spicer, Treasurer of the Colonial Missionary Society; Thomas James, Secretary of the Colonial Missionary Society; James C. Galloway, formerly agent of the Colonial Missionary Society in the city of St. John, New Brunswick. Subscriptions will be thankfully received by any of the above parties, and also at the offices of the *Nonconformist*, *Patriot*, *British Banner*, *Christian Times*, and the *Standard of Freedom*.

Congregational Library, Blomfield-street, Finsbury.

SUBSCRIPTIONS RECEIVED.

	£	s.	d.
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LONDON MISSIONARY SOCIETY.

AN APPEAL to the FRIENDS of HUMANITY and RELIGION on behalf of the NATIVES of SOUTH AFRICA and OTHERS, who are suffering innocently, but severely, in consequence of the PRESENT KAFIR WAR.

Reluctant as the Directors of the London Missionary Society are to make special appeals for pecuniary aid, they are forced by the urgency of the case now before them to depart from their usual practice, and to solicit the generous aid of the friends of justice, humanity, and religion throughout the country, on behalf of a people in whose sufferings they deeply sympathize, and for whom they cannot hesitate to believe that the assistance required would be cheerfully afforded, if their actual hardships were sufficiently known.

In relation to the *Hottentots of the Kat River Settlement*, it may be sufficient to state that they have repeatedly proved themselves worthy of all the efforts made for their improvement. They have rendered most essential service to the Government in the defence of the Colony, and have been frequently eulogized in official despatches for their loyalty, bravery, and patient self-denial. After most severe privations and losses, incurred by the Kafir war of 1846-7, they were rising, by their praiseworthy industry and indomitable perseverance, to a state of comfort, when their progress was arrested by the disastrous war which now rages.

It is admitted that certain of the *Hottentots* connected with the *Kat River Settlement* have placed themselves in the unjustifiable position of opponents to the Colonial Government; but the representations of this defection have been grossly exaggerated. The whole case, however, will, we trust, be subjected to a rigid and impartial examination, and the Directors of the London Missionary Society will calmly and confidently await the result. They are morally certain that their beloved and devoted Missionaries will come forth from the ordeal with honour, as the friends of good order, peace, justice, and humanity; and they are no less confident that the general character of the *Hottentot* community will be vindicated from the foul aspersions which unprincipled parties have endeavoured to cast on them as a body, instead of directing their censures against the misguided and criminal few.

But, without anticipating that decision, and without offering remarks in relation to the political aspect of the Kafir war, the Directors are constrained to ask immediate relief for the families of those loyal and devoted *Hottentots* of the *Kat River Settlement*, who have been forcibly driven from their homes by the indiscriminate and hasty measures of the military authorities, while their property has been scattered, plundered, or confiscated, notwithstanding their declarations of fidelity, their proofs

of attachment to the British Government, and the solemn protests of their devoted pastors.

The missionaries, Messrs. Read, father and son, have been deprived of all they possessed. Nothing can be more affecting than the language of the venerable James Read, son, who has served the cause of missions more than fifty years, and is now approaching fourscore years of age. "I have now nothing left me," he observes, "but my dear children."

Nor is it on behalf of the *Hottentots* alone that this appeal is made. There are many Kafir who have not joined their countrymen in the war; but though they have remained steadfast in their attachment to the British Government, they have suffered severe privations, and need humane assistance and generous sympathy. Among these are the people under the Christian instruction of the Rev. R. Birt, at Peshon, who, together with their missionary and his family, were forced to abandon their homes, and have lost their all.

It is obvious, also, that, throughout the colony, the native Christians must suffer greatly. The men are taken from their homes on military service, the cultivation of their land must be suspended, the means of supporting their families are cut off, the necessities of life are raised to war prices, and all the innumerable evils of such a protracted conflict will be felt far beyond the immediate seat of war.

Impressed with these facts, the friends of the London Missionary Society, at the annual meeting on the 15th of May, resolved:—

"That this Meeting, while deeply lamenting the events which have occurred in South Africa, in connexion with the present war, and the criminal position assumed by some of the *Hottentots*, affectionately sympathize with the Missionaries and their families, and the innocent sufferers among their native converts, who either have suffered, or may suffer serious injury; and therefore strongly recommend the Directors of the London Missionary Society to appeal to their friends throughout the country, with the view of raising contributions by a special effort, to meet the urgency of the present case, and to adopt such other measures, without delay, as may seem to them expedient to save their Missions in the *Kat River Settlement*, and other places of South Africa, from the danger that seems to threaten them."

In the expectation of receiving additional particulars from South Africa, the Directors deferred for a season the execution of these instructions; but subsequent intelligence having confirmed their early impressions and their worst fears, they now appeal with confident hope to the friends of justice, humanity, and peace throughout the empire, to supply them with the means of affording immediate relief to their suffering brethren and fellow-subjects in South Africa.

(Signed on behalf of the Directors.)

ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } Secretaries.

Mission House, Blomfield-street,
September 1, 1851.

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READER! the above question is worthy of consideration. You may deem this amount very small, but by the following example it is shown, that, by provident forethought, much may be accomplished therewith.

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On being accepted a Member of the Society, and the first premium paid, should death occur that self-same day, you would leave £100, for one year's premium of £2 10s. 8d. Any amount of provision may thus be made, as Policies are granted from £20 to £5,000, to suit the circumstances of all classes.

The husband and father who has made no provision against the event of his death, for those dependent on him for their daily maintenance and comfort, should be deeply anxious, when he reflects upon the fact, that the support of his family depends upon his own uncertain existence, and that at any day or hour they may be deprived of that mainstay which his daily industry secures—the wife left a sorrowing widow, and his off-pring fatherless, helpless children; and thus the husband and father, the stay and support, the income and the home, be removed for ever from their sight!

Surely, then, one spark of principle and forethought ought to be sufficient to influence a man to make some provision for those dear to him—a provision which the resources of LIFE ASSURANCE place within his reach.

Well may it then be asked, Who would not thus appropriate One Shilling a Week for the future support and well-being of those we love? having in the doing thereof the certainty of this small amount of less than two-pence per day returning so great a blessing, and at a time when so much needed.

These "HOUSEHOLD WORDS" are issued by the Directors of the above Society. Chief Office, 63, Moorgate-street, London. Where detailed and ample prospectuses may be obtained (gratis), and all the above-mentioned advantages secured.

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H. C. EIFFE, Secretary.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XI.—NEW SERIES, No. 305.]

LONDON: WEDNESDAY, SEPTEMBER 17, 1851.

PRICE 6d.

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ECCLIASTICAL AFFAIRS.

PROFIT AND LOSS.

UNDER the above heading, a correspondent, who signs himself "Observer," whose letter will be found in another part of our paper, submits to us some half-a-dozen queries, intended, it would seem, by the tone in which they are put, to cast discredit on the British Anti-state-church Association. The questions referred to us for solution are not particularly new, nor does the writer succeed in placing them in a very striking light. The letter, therefore, which contains them would, assuredly, have been consigned to the wastebasket, but for two circumstances—first, that the present time is a slack one, and on that account, editors in general are disposed to treat trifles as matters of importance; and secondly, because, as our correspondent himself intimates, his interrogations may be regarded as representing the present state of conviction in which the minds of a considerable class remain contentedly at rest on the subject of the alliance between the Church and the State. We have, it is true, but little hope of shaking the strong prejudices, which this class are not even at the pains to conceal, that they entertain against the Association alluded to; but, at all events, we may do something towards preventing the extension of these prejudices, and, perhaps, in the course of the few remarks suggested to us by the queries of our correspondent, may drop a thought or two which even he, and they of his kin, might turn over in their sober reflections with more likelihood of "profit" than "loss."

We shall not, however, take our correspondent's hint, and forswear, henceforth, every phrase which is calculated to pin an absurdity, or provoke a smile. There are some men who seem to fancy that no affairs which are serious in themselves, or which touch more or less directly upon religious grounds, ought to be entered upon by any one who does not consent to comb his hair straight down over his brows, to elongate his face like a mute at the door of death, and to throw into his tones a twang of solemnity which is often mistaken for what is appropriate because it is unearthly. We have no faith in acting a part unnatural to us, and, with all deference to "Observer," we shall take the liberty of dealing with his questions precisely as it may suit our mood, or as they may seem to us to deserve. We remember having been stung into rebellious desires to laugh, when the under-assistant at school would single us out in class, and say, "Seven times eight—now, Sir, how much is seven times eight: be serious, Sir, and look at me, and answer that question." We think it was Dr. South whom some dry divine was taking to task for indulging in an occasional sally of wit in the pulpit, who pleaded, as an extenuation of his fault, that sometimes the temptation was so strong upon him as to defy resistance. Dr. Dryasdust, or whoever he might have been, told South that, for his own part, he never felt the smallest temptation so to transgress, which South assured him he could very readily believe. We beg to remind our correspondent that newspaper articles done up in the conventional style of modern sermons would find very few

readers even among the members of the Evangelical Alliance, and that we should be about as reasonable in trying to thrust what he calls "a mixture of sarcasm, jocularly, and acrimony" into pulpit discourses, as he is in attempting to infuse the solemnity of the theological tone into editorial leaders.

There is another preliminary which we must settle with our correspondent before we proceed to his queries. He appears to imagine that it is the object of the Anti-state-church Association to recruit the ranks of those who attend chapel from those who have been accustomed to worship at church—for he urges, in proof of its utter failure, "that many who used, not unfrequently, to attend, and express pleasure with our ministry, and also to contribute cheerfully to various of our institutions, have, in consequence, cut with us completely." If "Observer" had made himself familiar with the Scheme of Organization originally put forth by the Association, he would have known that it disclaims sectarian purposes, and that its one simple object is, not to decide which amongst the various religious denominations possesses the truth in greatest purity, but to point out what should be the relation of all religious bodies to civil authority. If, moreover, he had been a "constant reader" of our own, he would have learnt that they who took a prominent part in constructing that organization, anticipated, as one of the probable effects of its operations, that many half-enlightened Churchmen would be offended, and avenge all interference with their prejudices, by withdrawing their patronage from Dissenting services and institutions. Such is very commonly the mode in which a large principle is, in the first instance, dealt with by those who dislike it, both here and in America—and such was the case in Judea, when, in consequence of our Lord's boldly proclaiming doctrines which half-hearted disciples could not relish, many of them fell off, "and walked no more with him."

The first three queries of "Observer" may be classed together, as originating in what we regard (let him not be surprised nor offended), as the practical infidelity of the class to which he belongs—the men who, in relation to unpleasant and difficult duties, would rather walk by sight than by faith. They test the merits of such and such agencies, by figures and results. How many have you converted? Which of the "rulers" have you brought over? Whereabouts do you stand in the world's estimate? Now if we were thus to interrogate the directors of the London Missionary Society, we should be charged with taking just the course which sceptics are wont to take, and if ten years after the commencement of that society's labours any had used such questions as instruments of torture, they might have been answered very properly, "Wait! Is the object a good one? Are the means employed reasonable? Was the result aimed at such as might have been anticipated immediately?" If "Observer" really wishes to arrive at a fair conclusion, we will recommend to him a plan of proceeding superior to that which he has pursued. Instead of being in a hurry to count heads, which, in such a case, he must know to be impossible, he will first of all ascertain for himself whether the separation of the Church from the State be an end agreeable, in his judgment with the mind of Christ—and whether, if it be, it is destined to be brought about by ordinary human instrumentality. He will then carefully examine the means used by the Anti-state-church Association—he will read through its various publications—he will watch the general spirit of its advocates, careful not to confound an occasional slip of the tongue with the tone usually maintained—and he will ask himself whether, on the whole, the course pursued is not precisely the same as that pursued by all others who seek to indoctrinate the public mind, or stir the public heart, with a great truth—when he has done this, and when he has honestly satisfied himself that the plan is a mistaken one, because intrinsically worthless or vicious, he may then confirm his conclusion by noting the extreme paucity of its results. But let him beware lest in calculating from immediate effects, the tables be not turned upon himself—let

him beware lest what he does to others be done to himself—and men, instead of inquiring whether he is faithfully discharging his known duties, begin to insinuate that if he were not wrong, he would certainly be doing more good.

"Observer" asks (and, of course, the question is intended to carry along with it its own answer), whether "established Dissenters" have not had their minds exceedingly grieved through the tone adopted by us and various of the Anti-state-church advocates, in reference to the Established Church." Nothing, we think, is more likely. But did it never occur to our correspondent to ask, whether the chagrin of these people at our proceedings should reflect discredit upon us, or upon them? It is very difficult to adopt a phraseology, meant to designate and to denounce an evil, delicate enough for the sensitive taste of those who connive at the evil. Has not even the Evangelical Alliance, cautious as it was in its selection of terms, hurt the minds of American slaveholders, provoked hostility in the majority of the American churches, Dr. Baird himself being witness? Is not the position of those whom our correspondent calls "established Dissenters" precisely parallel, in respect of the State Church in this country, to that of religious bodies generally, and of their ministers in particular, in the United States of America, in respect of slavery? Why should there be grief at too vehement a protest against what is admitted to be offensive to the mind of our Lord? If the system is chiefly attacked and the persons who administer it are commonly treated with respect, what is there in Christianity to render it imperative upon us to adopt the namby-pamby terms of aristocratic religionism; and, above all, what is there to justify these lamentations of "established Dissenters?"

The last inquiry submitted by "Observer," it is for his friends rather than for us to answer. He seems to think they are not doing what they might. We entirely agree with him. He will excuse us for not having waited until the ground was pre-occupied by men who would have done the work more to his mind. The British Anti-state-church Association has laboured, and they, if they please, are welcome to enter upon its labours. Only let us see them at work in some way or other—if not in ours, then in their own. We shall not be found to complain of their efforts. But, we confess, we have but little patience with the captious criticisms of sanctimonious idleness; and, therefore, we will dismiss "Observer" with this exhortation:—"Strip, man, to your work—you, and they whom you represent! Let us see you at it, plodding, persevering, self-denying, and in thorough earnest! Then, even if your success be not all that you anticipate, or we could wish, we shall still receive with meekness any instructions you may see fit to vouchsafe to us on the superiority of your method over our own. But, till you are thus engaged, the less censorious you are upon those who are *doing the work*, the better it will be for your reputation in the world."

A RARE RESULT OF A COMMON PROCESS.

IT is a perplexing fact, continually crossing the path of the reflective, that certain moral processes only rarely bring out the result fairly to be expected. It is not so with physical forces. We can calculate to a nicety the effect that will be produced by the propulsion of a given body at a given velocity. But let the same facts and arguments be addressed to a number of minds, and with how little confidence can we predicate the result. That the same cause will always produce the same effect, is true in morals as in physics—but in neither, without the reservation, "under the same circumstances;" and that reservation we are always overlooking in dealing with mind, because its individual differences are so little perceptible.

The last circumstance that has called up these reflections is the perusal of a pamphlet, "Reasons for Secession; or, Objections to remaining in the Established Church; by the Rev. T. Tenison Cuffe, M.A., late Minister of Carlisle Episcopal Chapel, Kennington, and Incumbent of Colney

Heath, St. Alban's." Here is the simple record of the influence on one mind, of certain facts, which one might fairly have expected to produce a similar effect on multitudes of minds of the same order. Mr. Cuffe was for many years an Evangelical minister of the Establishment. He had long been fettered, in common with many of his brethren, with the Baptismal formularies of his church; and receiving the decision of the Court of Arches in the Gorham case as authoritative, felt that "every person ministering in the Establishment should hold that doctrine," and that "a man not holding Baptismal Regeneration, and desiring to have a conscience void of offence towards God, has no alternative but to secede." By the time the Jenner Fust decision had been revoked by the Privy Council, Mr. Cuffe seems to have been convinced that that was not the tribunal qualified to decide, and that now secession was required of him on another ground. His "Reasons," therefore, cover the whole ground of anti-state-churchmanship. If they do not display a profound insight into the philosophy of the Voluntary principle, they show a deep conviction of the unscripturalness and irreligious working of establishments. Mr. Cuffe's secession is only the rare result of a process that must, ere long, be widely influential. Events are required to stimulate in some minds the seeds that germinate in others by the unaided force of prayerful reflection.

"SYDNEY SMITH AND THE BISHOPS."

The bishops having been favoured with an unusually large share of public attention of late, the Anti-state-church Association has very seasonably issued a *brochure* bearing the above title, and which contains a sketch of the dignitaries and subordinates of the Church of England, extracted from the writings of the Reverend, but most witty, Sydney Smith, accompanied by illustrative notes. Stung by the successful assaults of the episcopate on cathedral sinecure, the irate Canon gave his betters no quarter; but avenged his order by making, in his letters to the imaginary Archdeacon Singleton, a humiliating exposure of the weak points of the Church. We extract two or three of the more important, though not the most racy, passages:—

"A BISHOP'S TEMPTATIONS.—A good and honest bishop (I thank God there are many who deserve that character!) ought to suspect himself, and carefully to watch his own heart. He is all of a sudden elevated from being a tutor, dining at an early hour with his pupil, to be a spiritual lord; he is dressed in a magnificent dress, decorated with a title, flattered by chaplains, and surrounded by little people looking up for the things which he has to give away; and this often happens to a man who has had no opportunities of seeing the world, whose parents were in very humble life, and who has given up all his thoughts to the *Frogs of Aristophanes*, and the *Targum of Onkelos*. How is it possible that such a man should not lose his head! that he should not swell! that he should not be guilty of a thousand follies, and worry and tease to death (before he recovers his common sense) a hundred men as good, and as wise, and as able as himself!

EPISCOPAL NEPOTISM.—Can anything be more flagrantly unjust than that the patronage of cathedrals should be taken away and conferred on the bishops? I do not want to go into a long and tiresome history of episcopal nepotism; but it is notorious to all that the bishops confer their patronage upon their sons and sons-in-law, and all their relations; and it is really quite monstrous, in the face of the world, who see this every day and every hour, to turn round upon deans and chapters, and say to them, "We are credibly informed, that there are instances in your chapters where preferment has not been given to the most learned men you can find, but to the sons and brothers of some of the prebendaries. These things must not be—we must take these benefices into our own keeping;" and this is the language of men swarming themselves with sons and daughters, and who, in enumerating the advantages of their stations, have always spoken of the opportunities of providing for their families as the greatest and most important. It is, I admit, the duty of every man, and of every body, to present the best man that can be found to any living of which he is the patron; but, if this duty has been neglected, it has been neglected by bishops quite as much as by chapters; and no man can open the *Clerical Guide*, and read two pages of it, without seeing that the bench of bishops are the last persons from whom any remedy for this evil is to be expected.

THE BISHOPS AND THE INFERIOR CLERGY.—If a clergyman lives in a situation which is destroying his constitution, he cannot exchange with a brother clergyman without the consent of the bishop; in whose hands, in such circumstances, his life and death are actually placed. If he wishes to cultivate a little land for his amusement or better support, he cannot do it without the license of the bishop. If he wishes to spend the last three or four months, with a declining wife or child, at some spot where better medical assistance can be procured, he cannot do so without permission of the bishop. If he is struck with palsy, or racked with stone, the bishop can confine him in the most remote village in England. In short, the power which the bishops at present possess over their clergy is so enormous, that none but a fool or a madman would think of compromising his future happiness, by giving the most remote cause of offence to his diocesan.

There are many bishops too generous, too humane, and too Christian, to oppress a poor clergyman; but I have seen, I am sorry to say, many grievous instances of partiality, rudeness, and oppression. I have seen clergymen treated by bishops with a violence and contempt which the lowest servant in the bishop's establishment would not have endured for a single moment; and if there is a helpless, friendless, wretched being in the community, it is a poor clergyman in the country with

a large family. If there is an object of compassion, he is one. If there is any occasion in life where a great man should lay aside his office, and put on those kind looks, and use those kind words which raise the humble from the dust, these are the occasions when those best parts of the Christian character ought to be displayed. I would instance the unlimited power which a bishop possesses over a curate, as a very unfair degree of power for any man to possess.

AVOWALS OF ROMANIST BELIEF.—In his recent lectures at Birmingham, Dr. Newman made the following extraordinary avowal of belief in miracles and relics:—

I firmly believe that saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. St. Francis Xavier turned salt water into fresh for five hundred travellers, St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. The store of relics is inexhaustible. They are multiplied through all lands, and each particle of each has in it a dormant, perhaps an energetic, virtue of supernatural operation. The *Agnus Dei*, blessed medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds; St. Januarius's blood liquefies periodically at Naples, and St. Winifred's Well is the scene of wonders in an unbelieving country. Women are marked with the sacred stigmata, blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy.

In the last number of the *Rambler*, the organ of the Roman Catholic moderate party, we have the following confession of faith, appalling in its very candour:—

Why are we ashamed of the deeds of our more consistent forefathers, who did only what they were bound to do by the first principles of Catholicism? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I lend my countenance to this unhappy persuasion of my brother, that he is not flying in the face of Almighty God every day that he remains a Protestant? Shall I hold out hopes to him that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity.

MR. REES GAWTHORN.—The author of the detected fraud on the Archbishop of Canterbury, and other clerical dignitaries, is now the subject of exposure on all sides, and of deserved renunciation. Mr. Hope, M.P., the wealthy Tractarian, writes to the *Morning Chronicle*, showing how Mr. Gawthorn rewarded his benevolence; the *Church and State Gazette* looks up and prints letters he had addressed to them in the character of an Evangelical, after he had become a Romanist; and, finally, the *Chronicle* cuts him off thus:—

Once for all, we inform Mr. Gawthorn that we decline publishing any letter he may write to us, in any shape in which it may be presented at our office. Nothing he has stated in either of his communications affords the slightest palliation of his conduct, whilst, in his last letter, there is much respecting others which materially aggravates what he is pleased to denominate his "error of judgment." If, as we understand him to say, Dr. Newman and the Fathers of the Oratory have, on their own behalf and on that of the Church of which they are members, condemned his conduct, they will act wisely in making their condemnation known to the public through some more trustworthy channel than Mr. Gawthorn.

A FAMILY PARTY IN THE CHURCH.—About five years ago, when Vicar of St. Bride's (to which he was presented by the late Sir Robert Peel), the Rev. Thomas Dale was presented to the valuable living of St. Pancras, by the Dean and Chapter of Saint Paul's. As the reverend gentleman is the senior canon of the four who compose the chapter, this might be considered as virtually presenting himself with a living. Another death has now caused a vacancy in the rich living of Tottenham, which is also in the gift of the said Dean and Chapter; and it is said, in well-informed quarters, that it will be forthwith presented to Mr. Dale, who will resign St. Pancras to his son, who in return resigns one that he now holds, value about £300 per annum, in favour of his younger brother. As canon of Saint Paul's, Mr. Dale's income exceeds £1,000 per annum.

MYSTERIOUS RETURN OF STOLEN PROPERTY.—The Rev. Frederick Pollard, Independent minister of Saffron Walden, having refused the payment of two Church-rates, levied in the years 1849 and 1850, amounting together to the paltry sum of 8s. 6d., was recently visited by two constables, who carried off twenty-one articles of furniture and domestic use. These articles having been kept by the constable more than a week, were, a few evenings since, returned by the hand of a stranger. The servant, on asking who sent them, received the following reply:—"Never you mind; I had orders to bring them back after dark; and as Mr. Pollard is from home, I bring them back now."

TWENTY-SIX NEW BISHOPRICS.—A proposal has been made which, it is said, will be embodied in the form of a bill, and introduced into Parliament in the next session, for a large extension of the episcopate of the Church of England. It is proposed that the following shall be the bishoprics of England and Wales under the new system, with the income attached to each see, and the districts comprised in each:—Canterbury (Archbishop), £10,000, East Kent and Lambeth; Rochester, £3,500, West Kent; London, £5,000, City of London and East Middlesex; Winchester, £4,000, Hampshire and the Isle of Wight; Southwark, £3,500, Surrey (Lambeth excepted); Chichester, £3,500, Sussex; Oxford, £3,500, Oxfordshire and half of Buckinghamshire; Windsor, £3,500, Berkshire, and the other half of Buckinghamshire; Ely, £3,500, Hertfordshire and Bedfordshire; Norwich, £3,000, Norfolk; Ipswich, £3,000, Suffolk; St. Edmundsbury, £3,000, portions of Norfolk and Suffolk; Chelmsford, £3,000, Essex; Exeter, £3,000, North Devon, and part of Somersetshire; Plymouth, £3,000, South Devon; Bodmin, £3,000, Cornwall, and the Scilly Isles; Bath and Wells, £3,500, Somersetshire; Gloucester, £3,000, East Gloucestershire; Bristol, £3,000, City of Bristol and West Gloucestershire; Salisbury, £3,000, Wiltshire; Sherborne, £3,000, Dorsetshire; Worcester, £3,000, Worcestershire; Coventry (or Birmingham), £3,000, Warwickshire; Hereford, £3,000, Herefordshire and part of Monmouthshire; Shrewsbury, £3,000, Shropshire; Lichfield, £3,500, Staffordshire; Derby, £3,000, Derbyshire; Peterborough, £3,000, Northamptonshire and Rutland; Leicester, £3,000, Leicestershire; Lincoln, £3,500, North Lincolnshire; Boston, £3,000, South Lincolnshire; Southwell, £3,000, Nottingham; York (Archbishop), £7,000, North Riding of York; Beverley, £3,000, East Riding; Ripon, £3,000, part of West Riding; Walford, £3,000, part of West Riding; Chester, £3,000, Cheshire; Manchester, £4,000, East Lancashire; Liverpool, £3,500, West Lancashire; Lancaster, £3,000, North Lancashire; Durham, £4,000, Durham; Hexham, £3,000, Northumberland; Carlisle, £3,000, Cumberland; Kendal, £3,000, Westmoreland; Bangor, £3,000, Anglesea and Carnarvonshire; St. Asaph, £3,000, Denbighshire and Flintshire; Bala, £3,000, Merionethshire and Montgomeryshire; St. David's, £3,500, Pembrokeshire, Carmarthenshire, and Cardiganshire; Llandaff, £3,500, Glamorganshire and part of Monmouthshire; Brecon, £3,500, Brecknockshire and Radnorshire; Sodor and Man, £2,000, Isle of Man; St. Heliers, £1,500, Channel Islands. This would give a total of fifty-four bishoprics, with an annual aggregate income of about £185,000.—*Cambridge Chronicle*.

CONVERSION FROM POPERY.—Mr. Alfred Clarke, a gentleman residing at Taunton, and who for many years was an adherent of the Roman Catholic Church, has been received into the fellowship of the Established Church. The ceremony of renunciation was celebrated at the church of St. Mary Magdalene, in the above-named town, the Rev. Temple West officiating. The service was concluded by the reception of the Holy Communion; after which the officiating minister presented to the convert an elegantly bound Prayer-book.

THE SCOTTISH EPISCOPAL CHURCH is rapidly increasing in numbers and influence. In 1835 it numbered about sixty congregations; at present they are nearly double this. At Millport there is a college being erected, at great expense, under the patronage of the honourable Mr. Boyle, the presumptive heir to the earldom of Glasgow; so that this place is likely to become the seat of an educational institution in connexion with Episcopacy, and probably the residence of the Bishop of the Isles, in whose diocese it is.—*Christian Journal*.

NORTHERN PROTESTANT ALLIANCE.—On Tuesday evening, a meeting of Protestant gentlemen, consisting of clergymen of the Church of England, and of other ministers, but chiefly of laymen, was held at Newcastle, at which it was unanimously agreed to form an alliance on the basis of that now existing in London, for the defence of our national laws and institutions.—*Sunderland Herald*.

A DELICATE TASK FOR MILITARY SURGEONS.—A "Circular Memorandum," recently issued from the Horse Guards, contains the following order:—

MILITARY DESERTERS.

In consequence of the diversity of practice, and inefficiency of the existing methods of marking the deserter with the letter D; and it being found in many instances that the mark has become obliterated in a short time, and even been removed by artificial means, it has been decided that from the 1st of October next this part of the sentence of the Court-martial shall be inflicted, in all cases where practicable, in the military prisons, by the medical officer attached to each of these establishments, and under special instructions from the Secretary-at-War.

G. BROWN, Adjutant-General.
Dr. Dickson, an "old Army Medical Officer," writing to the *Times*, says—"Are the medical officers of the British army bound to obey this order? Will they obey it? Will the officers of health of any army in the world, at the bidding of any authority under heaven, condescend to become executioners? If they do—but it were an infamy even for a moment to suppose that there will be found one who would not sooner throw his commission to the winds than degrade his high and holy calling by an act so despicable and degrading!"

Metternich, it is said, is writing his biography, and a history of the Austrian court, which is not to be opened till sixty years after his death.

RELIGIOUS INTELLIGENCE.

PRINCESS-STREET CHAPEL, DEVONPORT.—A series of interesting services, to commemorate the jubilee of this place of worship, has recently been held. The chapel was first opened on August 26th, 1801, and the return of that date, after the lapse of fifty years, was considered to demand special notice. On Tuesday, the 26th ult., the following services were conducted in the building, and were well attended. At half-past six in the morning a public prayer-meeting was held. At half-past ten a second congregation assembled, and the Rev. W. Spencer preached from Leviticus xxv. 11:—"A jubilee shall that fiftieth year be unto you." A second prayer-meeting was held in the afternoon at three. In the evening, at half-past six, the anniversary meeting of the Plymouth, Devonport, Stonehouse, &c., Auxiliary to the London Missionary Society was held. The Right Worshipful the Mayor of Devonport presided, and the meeting was addressed by the Revs. T. C. Hine, of Plymouth; H. D. Johnston, from Tahiti; T. Horton, of Devonport; and George Smith, of Poplar. On Lord's-day, August 31st, the jubilee services were resumed, when two sermons were preached by the Rev. W. Spencer. Prayer-meetings were also held, in the morning at seven, in the afternoon at three, and at the close of evening service. On Tuesday evening, September 2nd, another public service was held, when the Rev. W. Spencer presented an interesting history of the cause of Christ, in connexion with the building; commencing with the labours of the Rev. George Whitfield, in 1774, and continued to the present time. On Thursday, September 4th, a social tea-meeting of the young persons of the church and congregation, with the pastor and deacons, was held in the Public Rooms, Fore-street, when addresses upon specified subjects were delivered, and several hymns, composed for the occasion, were sung in the course of the evening. A numerous-attended prayer-meeting, on the evening of Friday, September 5, closed these interesting services.

LIBERTY OF SPEECH IN THE "STATES."—On Wednesday last M'Coy, the abolitionist, who had been treated so like a stranger by the good people of Pike, made his appearance in our town. This news soon spread, and about a dozen of our citizens constituted themselves a special committee to wait upon him, and inquire into his whereabouts and business. He denied being an abolitionist, or that he was the same man that was ducked in Pike, or that his name was M'Coy. The proof, however, was conclusive, and thereupon a jury of good and lawful men was empanelled to inquire into his case, and if the facts were found against him, to assess the punishment. The jury having retired, and evidence being adduced, there was no doubt left that he was the individual that he was suspected of being. It was likewise proved that he had talked abolition the night before (besides misbehaving in divers other ways), and that he had talked abolition that very morning in town. The verdict, therefore, was, that he be taken to the town pump, and, after being well pumped upon, that he be rode on a rail out of the corporate limits of the town. The whole sentence was carried into effect in a most becoming manner, the boys accompanying the procession with music on the tin-pan, cow-bells, fire-crackers, and divers other popular instruments. As the sentence was being carried into effect M'Coy entered his solemn protest against the whole proceeding, and we put it on record for his benefit. "Gentlemen," said he, "I call you to witness that this whole thing is done without my consent, and rather against my feelings and wishes." He did not seem to take it very much at heart, and if we are not mistaken he has been rode on a rail before he ever saw Pike. M'Coy is a long-legged man, some 40 to 45 years of age, stout, and a clockmender by profession. He rides a white horse, and carries a particularly dilapidated pair of saddle-bags. Let him be a warning to all abolitionists who come to Tuskegee.—*Tuskegee Republican.*

A REPENTANT AERONAUT.—Mr. Green's last voyage in the Nassau balloon, accompanied by a party of "distinguished military officers," terminated on the lawn of the Surrey Lunatic Asylum!—Another party of four made an ascent from M. Soyer's grounds, and, when about a mile from the earth, an escape of gas commenced. The balloon came down, of course, and rapidly; but, happily, the silk and netting formed a parachute, which mitigated the velocity of the descent. One of the four—all of whom narrowly escaped death—thus writes to the *Times* on the subject:—

I am a young man, and the feeling of curiosity which prompted me to ascend may, perhaps, find an excuse in my being an artist, and an enthusiast withal, in acrobatic as a science. But I am too thankful for that Divine mercy which permits me to be here to-day, a living man, and not a shattered corpse—I am too sensible of the mischievous folly of which I and my brother balloonists have been guilty, to let this opportunity pass without recording my humble, but solemn, protest against the whole system of ballooning, as at present existing. If any beneficial result was to be looked for—if any scientific ends were to be gained by balloon ascents, I should be silent; but it is madness and folly to permit any enthusiast or any charlatan who may be the possessor of a silk bag, which he can afford to fill with coal-gas, to risk his own life among the clouds, as well as those of the madcaps who are with him, for the amusement of some hundreds of gobs-mouches who have paid a shilling a head to see their fellow-creatures commit constructive suicide.

EXTREME DELICACY OF TASTE.—An earthquake has refused to swallow the King of Naples!—*Punch.*

CORRESPONDENCE.

HOW THE "PATERNAL GOVERNMENT OF AUSTRIA" TREATS ITS CHILDREN.

To the Editor of the Nonconformist.

SIR,—You will oblige me much by inserting the following letter in your journal. It contains facts which call to mind the cruel persecutions of the Protestants of Austria in the sixteenth and seventeenth centuries. I need say nothing to enforce them on the attention of civilized nations. The House of Hapsburg cannot, in the nineteenth century, burn heretics at the stake, but, finds a way, nevertheless, to kill them slowly and surely. The writer of the letter is a member of the presiding committee of the Free Congregation of Vienna, dissolved by violence, as described in my last communication to you. At the time I established that congregation, in 1848, he was one of the most intelligent and active members, and during my stay there was elected by the congregation on the committee. When with the victory of the Imperialists in the last days of October, 1848, the unhappy epoch of despotic reaction came upon the peoples of Austria, and when both the ministers of the congregation had been removed by Government authority, Herr Pessnegger—this is the name of the noble-minded man—took the management of the congregation into his hands, and discharged the duty with ability until August, 1851. He was an *employé* of the National Bank of Vienna. The Government procured his dismissal from that office, because he was a member of the Free Congregation, and threw him for six weeks into prison. In the course of the present summer, Herr Pessnegger, accompanied by three youths, sons of a friend, came to London to visit the great Exhibition. After his return to Austria, he was subjected to the persecutions related in the subjoined letter.

Persecutions like these, detailed as they are in the words of a heartbroken father, speak so impressively, that every feeling man must sympathize with this victim of imperial tyranny, and must join in the honest indignation of outraged manhood against such arbitrary and barbarous proceedings.

I have entered into communication with my friends in Germany, with the view to remove Madame Pessnegger and her son from the vengeance of the Jesuits. I am, however, singly, too weak to render efficient assistance in this and like cases, and I am, therefore, obliged to appeal to all friends of humanity, and especially to the generosity of the English people, to aid me in this struggle against the Jesuits. I cannot sit still tamely, while noble-minded men and women, who have laboured with zeal and sacrifice for the cause of religious liberty and progress, are suffering from the insane persecutions of German governments. I cannot refrain from an appeal to the generous sympathies of Englishmen when so many congregations and schools, established by me, often at the risk of life itself, are crushed by the weight of lawless power. It is the cause of humanity.

I hope, Sir, in a future letter to be permitted to detail other cases of persecution which have come to my knowledge, particularly the barbarous treatment, by the Prussian Government, of the venerable Professor Nees von Esenbeck, now in his 76th year—a name well known to the savans of England—simply because this excellent man is a member of the Free Catholic Congregation of Breslau.

I have the honour to be, Sir, your obedient servant,
JOHANNES RONGE.
Lower Mount Cottage, Lower Heath, Hampstead.
September, 1851.

Extract of a letter from Herr Pessnegger, of Vienna, to the Rev. Johannes Ronge:—

Brünn, 21st August, 1851.

When I arrived at Paris, a telegraphic message intimated that my presence was immediately required at Vienna. When I arrived there on the 6th of July, to the most cordial salutation from my family, the anxious question was joined, whether I had any intercourse, while in London, with Mazzini, Ledru Rollin, or Louis Blanc? I said that I had not, which was the fact. They were astonished; for, on that pretext, the police had made a domiciliary visit, under a special order from the Government, when they took possession of all my papers, including those connected with the management of the congregation; they even seized the various ministerial decrees on the subject of the Free Congregations. The frequent inquiries made at my house by the police, if I had returned to Vienna, showed that ulterior proceedings were in contemplation. People even hinted at banishment. On the 10th of July I was summoned before the police, when it was intimated to me that I must leave Vienna within twenty-four hours. I asked the reason. They shrugged their shoulders, and replied that it was not known, and referred me to Weiss von Starkenfels, the director of police. I went to him, and was told to ask no reasons, but to obey the order at once. My blood boiled, but I controlled my indignation, quietly protesting against this illegal proceeding, and declaring that I should not voluntarily obey the order. I, however, resolved to act merely by way of passive resistance, so as to give no occasion to the Government to raise a criminal charge against me on that ground. I tried to have an audience of Dr. Bach, the Minister of the Interior, but I could not get at him. I, therefore, presented a memorial to the minister, stating that I had gone to London to see the Great Exhibition, accompanied by the three sons of a friend (at his request); that I was furnished with a regular passport; that I could prove by official documents that I was a citizen of

of Vienna, and had been a resident since 1826; that Vienna was, therefore, my legal residence, and that I had a right to live there and gain my livelihood; that my expulsion from that town was a legal impossibility; that I could not abandon my wife and children; that there was no possibility of gaining my livelihood in any other place; and that, moreover, my position as plaintiff in an action against the National Bank of Vienna rendered my presence preposterously necessary, to save me from absolute starvation.

I obtained an official confirmation of this proceeding, and hastened with it to the office of police. On learning that I had memorialized the Minister of the Interior, a commissary of police promised to remove me merely outside the walls of Vienna, that he might be able to state that he had executed the order—thus allowing an opportunity to see if effect would be given to the memorial. It fell worse for me, however. An officer of police came to my house and delivered the following document:—

"(Official)
For Herr Pessnegger.

[The personal description is here inserted.]

Prescribed route.

The same is to travel by the direct route from Vienna to Brünn, and is immediately, on his arrival there, formally to present himself to the police.

All civil and military authorities are required to let the bearer of this prescribed route pass free and unhindered, provided he does not deviate from it.

"By the Imperial and Royal Branch Police Office, Josephstadt. (Signed)

"NEUWIRTH, Commissary

"Vienna, July 11, 1851."

I asked the officer whether he was prepared to furnish me with money for my journey and other expenses? He said he was not, but I was assured that I should find, on my arrival at Brünn, everything that was necessary. An hour afterwards I was separated from my poor wife and boy. You will not require from me any description of the sad scene; you can imagine it—compelled, as I was, to abandon my family to the benevolence of friends, parting from them with the knowledge that I was going away on a journey of sorrow and anguish.

When I arrived in Brünn I immediately reported myself to the police, but was informed that they had not received any notification about me, and I was told to call again. The official report did not come till the third day. It set forth, not in the usual form, that I had been removed from Vienna to Brünn, but that I was a person particularly dangerous to the state, and that I was to be kept under the strictest surveillance, from "superior state necessity." I represented to the police the inconsistency of this report with a compulsory passport, and therefore requested that I should be referred to the authorities at Vienna. A minute of my request was made and laid before the Governor of Moravia, who ordered a reference on the subject to be made to Vienna. The police thereupon informed me that it was not obligatory on the city of Brünn to defray my expenses and the cost of maintaining myself there. Thus deceived and cruelly imposed on by the authorities of Vienna, I am compelled to live in an expensive hotel, as no private individual will let me a lodging, for fear of attracting the surveillance of the police.

The presiding committee of the Free Congregations, and a deputation of respectable and affluent citizens of Vienna, without respect to creed, have used energetic measures on my behalf. They have had several audiences with Dr. Bach, the Minister of the Interior, but have obtained no greater success than a promise of further examination into the matter when the necessary documents are got at. My punishment, therefore, is in full force, while, according to the admission of the minister himself, my offence is doubtful. I am detained far from my home, when a surveillance as strict could be maintained in Vienna as at Brünn. I have not the slightest doubt that my persecutors hope to be able to render me completely submissive by starving me out. As for the starvation, they will have no great difficulty in carrying their point, for I am now compelled to exist on my poor savings, and I am prevented by brutal force from earning any livelihood. If they think that I will submit, I can assure you they are mistaken.

If the Free Congregation in Vienna is to preserve the little that remains of vitality as a protest against the fanatical proceedings of Jesuitism, and for the encouragement and support of the other oppressed congregations of Austria, I feel it to be my duty to persevere like a man, and better men than my oppressors are must help me.

It would remove a heavy weight of care, which now depresses me, if I knew that my wife and child could be removed to a place of safety. Do, therefore, my honoured friend, look out for some means of effecting this. I can do nothing further, fettered as I am; and it is with these cares that my tyrants seek and hope to crush me. The Jesuitical clergy have gone so far in their system of terrorism against me as to intimate that they will not cease till the complete ruin of my fortunes is effected—until the education of my boy, now 11 years of age, has been undertaken legally and officially by the Government—until, in short, he has been placed for education in one of the ecclesiastical dens of vice—a seminary of the Jesuits. How can I prevent their Satanic plans, and abundant proofs of their dexterity in carrying them out they have already given me—how can I prevent them otherwise than by the removal of my boy?

It breaks my heart to say so, but even my wife must be removed, for her continuance in this scene of sorrow endangers the firmness of that resistance which I must offer to our enemies. She writes a fine, almost a man's hand, and knows French, Italian, designing, painting, and music thoroughly. She is as clever in all domestic arrangements as in lady-like accomplishments, and possesses a rare activity. With so many qualifications, could she not in her future temporary place of sojourn obtain the means of supporting and educating our child? I beg to add that we are above the every-day prejudices of social position, and that we know how, in the hour of adversity, to maintain the moral dignity of humanity in the lowest situation of life, as we have done hitherto in the sphere in which we have moved. May kind Providence spare me an aggravation of the pains of my wounded mind; for should my dear wife and child be forced to remain in Vienna, and fall victims to the persecutions which I must endure, this, indeed, would be to drink the bitter cup to its dregs.

THE YEAR 1852.

To the Editor of the Nonconformist.

SIR,—The leading article in your last week's paper on the year 1852 appeals so strongly to my sympathy, and pictures so prophetically the importance of the year 1852, that I feel impelled to perform a duty, hitherto neglected, namely, to send £10, my subscription to the "Publication Fund," and to add that I shall consider it my privilege to give £20 instead of £10 a-year to the Anti-state church Association.

It is a curious coincidence to find that, as the death of George IV., and the introduction of the Reform Bill, prevented civil war in this country, so it may be the salvation of this country from the agitation that must arise in Europe next year, the proposed bill of Lord John Russell for a reform in the representation. It is to be hoped that Lord John Russell will be equal to the dignified importance of the occasion. If so, the storm which will arise may pass by our island.

Believe me, sincerely yours,

September 15, 1851.

JOHN EPPS.

N.B. I make the check £11 instead of £10, the additional £1 being to be devoted to the two sufferers from resisting church-rate, made known in your paper.

PROFIT AND LOSS.

To the Editor of the Nonconformist.

SIR,—The concluding paragraph of your leading article on Wednesday, has suggested to my mind the following Queries, to which, with the most sincere good will, I beg to request your most serious attention, and should be pleased to see them enjoying the proper regard of your readers also.

1. How many really Christian Churchmen has the Anti-state church Association been known to be the means of bringing over into the ranks of the Nonconformists?

2. How many members of the Legislature (through which alone we may hope to have our hope accomplished) has the Anti-state church Association brought to show decided favour to our principles?

3. How many Dissenters has it been the means of introducing into Parliament?

4. Is it not a fact, that through its means, the Evangelical party in the Establishment, notwithstanding all the efforts of the Evangelical Alliance, are become, for the most part, more than ever estranged from Dissenters; and that many who used not unfrequently to attend, and express pleasure with our ministry, and also to contribute cheerfully to various of our institutions, have, in consequence, cut with us completely?

5. Is it not also a fact that many established Dissenters have had their minds exceedingly grieved through the tone adopted by yourself, and various of the Anti-state church advocates, in reference to the Established Church?

6. Would it not be more agreeable with the Divine plan, and more likely to secure the blessing of the Holy Spirit (without which no advancement of Nonconformity can be of any extensive value), if, in connexion with preaching the gospel faithfully, assiduously, and more universally, the pattern of the Scriptures for the constitution and support of the Christian Church was more frequently brought before our hearers, with undeviating seriousness, entirely apart from any admixture of sarcasm, jocularly, or acrimony?

I think I am as decidedly a Nonconformist as yourself, and I have not been without a pretty large acquaintance with both Churchmen and Dissenters. I have seen something of the working of both methods for the advancement of Nonconformity, and am therefore exceedingly anxious to get yourself, and our brethren generally, to give the subject more serious consideration, that the object we mutually desire may not be hindered instead of promoted.

Sept. 12, 1851.

OBSERVER.

AN AFRICAN PRINCE.—Mr. Swinton, master of the "Adeline," of Newcastle, has brought to this country an African prince to be educated here. His name is Thomas Canray Caulker, son of the King of Bompey, on the West coast of Africa, near Sierra Leone. The boy is five years and a half old, and is described by the *Liverpool Standard* as remarkably intelligent, but as sometimes showing his "royal blood."

SALE OF THE HOUSE OF COMMONS.—The evening papers of Wednesday last, contained the above startling announcement. It applied, however, only to the material of the chamber in which the unpurchasable Commons have long been accustomed to sit. To the disappointment of the auctioneers, and a crew of eager jobbers, there was no rival bidding for the Speaker's chair, or the leaders' benches, but, in the total absence of sentiment, the things fetched just about their worth as old timber and leather, £1,200.

WILLIAM AND ELLEN CRAFT.—Our readers will be glad to learn that these fugitives from American republicanism have been received as pupils into the Ockham Schools, near Ripley, Surrey. These schools, which are partly industrial, were established by Lady Byron, for giving useful education to children residing in the rural districts. Mr. Craft is cultivating his taste for drawing, under an able master; he renders himself useful by giving the boys instruction in carpentering and cabinet making, while Mrs. Craft exerts her-elf in communicating some of her varied manual acquirements to the girls. The children are greatly attached to her, and both she and her husband are happy, industrious, and making progress in their pursuits. The Ockham schools are kindly and carefully superintended by the Misses Lushington, daughters of Dr. Lushington, of Ockham Park, which adjoins.—*Inquirer.*

FRANCE.

(From our own Correspondent.)

On returning to France last autumn, to spend the winter, I felt desirous to note what changes or amelioration in the social and moral state of the people had taken place since my last residence of three years in the country, more especially as the revolution of 1848 had intervened. So far from improvement, the baneful effects of Louis Philippe's policy of centralization—filling the country with placemen of every grade, dependent on Government patronage—seems to be more fully developed in an increased dissoluteness of public morals, and aversion to industrious habits. In the country towns throughout France, the great proportion of the sons of small dealers and shopkeepers, instead of being brought up to follow their fathers', or any other business, go about idle, waiting for one of the numerous places of some hundred francs to be had in every arrondissement, upon which, with what they will add by utilizing it in various ways, they expect to live; and though the income may be such as an Englishman would count very insufficient, yet where *ménus plaisirs*, the great object of a Frenchman's desire, are to be had very cheap, he is content, so that he escapes work. This has filled the country towns and districts with an idle, dissolute population; greatly augmented, in some parts, by the multitude of retired military, who bring their licentious African habits home with them. The French are not an industrious people, have little commercial enterprise, and it would require a wholly different economical system to form them to such habits. Amidst all the political changes they have undergone, they have never got out of the leading-strings of "paternal government." Even intelligent men among them are sceptical of the possibility of getting on, in any department of a nation's social life, without Government help, and, consequently, Government interference. Voluntaryism is unknown in France. I have frequently heard such men defend the passport system, as a wholesome check on rogues, &c., though they are continually harassed and hindered by its vexatious obstacles to their going from one part of the country to another.

This fact partly explains how, after each successive revolution, when liberty of expression and action was obtained (which, if continued, would have developed individual character and enterprise, and called into existence institutions for the moral and intellectual improvement of the people), it has been immediately crushed by innumerable bye-laws, and the old restrictive policy adopted. In commerce, they are thorough protectionists. In the debate this summer in the Legislative Assembly on the abolition of certain fiscal duties, few supported the principle of free-trade, nor would their constituents have approved of their doing so. The mass of Frenchmen in business cling to protection, though many of the very necessities of life are enhanced in price and deteriorated in quality, on account of the heavy duties. Salt is hardly fit to be used—the tax is so high on the rough article, as taken from the pans, as to prevent its being purified at any marketable price. Colonial produce is very bad.

The French reproach us as being so entirely practical and utilitarian, that noble and expansive theories in politics never originate in an English brain; and, even in the industrial arts, design and invention is theirs, while the application to practical uses alone is ours. Be this conceded or not, the deficiency of this practical faculty in their leading men is one main cause that, after more than half a century's convulsion, and three revolutions, Frenchmen are as incapable of self-government, and almost as ignorant of its elements as before '89, and, in many respects, far behind their neighbours under despotic rule. Their publicists, though men of distinguished talent, and putting forth sound principles in economics, are singularly deficient in practical views; they never reduce their propositions on political and social questions to a possible working form. They have never got beyond the men of the first revolution. Lamartine is more practical than most, but even he is very defective in this respect.

This defect of the practical in French character has been remarkably shown in their never having secured, after all their revolutions, the right of public meeting for discussion of political or religious subjects. The want of this liberty is the great obstacle to their ever getting out of the hands of despots and demagogues. Though each charter secured the right, it has always been immediately annulled by some bye-law, chiefly through priestly influence; consequently, instead of the people's will being, by peaceful discussion, brought to bear upon the Legislature, they feel themselves powerless; the men who have property to lose, prefer submitting to the retrenching of one right after another, almost to the privation of the liberty of thinking, in the hope of keeping what they have, though they see its value daily diminishing, to the risk of losing all in another convulsion; whilst the working men see no other way of bettering their condition than the chances of an *émeute*. Such is precisely the state of men's minds at present. Gloom and discontent pervade all classes. Trade is paralyzed in consequence of the want of confi-

dence between man and man, and experience of the weakness and vacillation of the Executive. Had Frenchmen had the liberty of public meeting, freedom to discuss their grievances, and to speak through the medium of the press, as in England, neither the Assembly nor the Executive would have dared to follow the course they have taken. As it is, arrests of the most respectable inhabitants, in all parts of the country, on the most frivolous grounds, are frequent. Men are carried from their families and their business, and imprisoned; in some cases they are released after a time, but in all, subjected to an expensive process, without any serious charge being established against them—in point of fact, they are worried because they are Republicans. Yet these very Republicans do not see the importance of the practical. There have been several elections in different departments, at which the Republicans have abstained from voting under the restricted franchise, although they had a majority of votes, and a fit man to return, and thus allowed a Legitimist or Buonapartist to be elected, rather than vote under the law of the 31st May.

The religious state of the country runs parallel with the political. Having gained wisdom from the past, the priests, in 1848, went, as in Belgium, with the popular movement, and by that means have retained, and even increased, their power, which they soon used by getting one after another every restriction on the press, and on political and religious meetings, re-enacted, and even made more stringent.

Immediately after the revolution of 1830, they had set themselves to get all the schools, primary and secondary (or colleges, as the latter are called), under their control, and thus cast the mind of the rising generation in their own mould. They succeeded; and the fruits are manifest in the men and women of the present time. The plan of instruction in the schools and colleges excludes all books—historical, literary, or philosophical—in which there is an impartial recital of past events, or free discussion of moral or political principles; consequently, in the mass of the educated French, one is astonished at their ignorance of European history; and the minds of those men who break loose from Romanism as their creed, launch into the wildest theories in social economics. The women are the devoted emissaries of the priests throughout the country. No country could present a more convincing evidence of the evils of State religion guiding education—the ruin to mind, and the moral and intellectual life of a people, produced by such a system—than France at this day. The ecclesiastical control is more complete now than under Louis Philippe. The University of Paris is wholly under priestly domination: the suspension of M. Michelet's lectures on morals and history, and, subsequently, that of another professor, M. Jaques—not for what he had said in his lectures, but for a book he had published—was in obedience to priestly authority. Ecclesiastical power is more rampant than under the late reign. The parties are so equally balanced, that none of the monarchical factions is strong enough to make head alone, and each courts the clergy, and lets them do what they like, to ensure their support. The Republican party, embracing most of what is called the philosophical school, is not powerful or united enough to check their encroachments. From what I have observed, the men are more under the rod of the Church than formerly; whatever private opinions may be held, each one looks to the clergy as alone able to preserve order; and, consequently, the rites of the Church are very regularly observed, which is all the Romish system requires. Even in such towns as Lyons, &c., the wealthier classes are quite under priestly rule—the women from fanaticism, and because they are flattered, and granted many indulgences, by their spiritual directors, if obedient to them; the men, from prudence. Romish zeal is in full life, and women are among their most efficient instruments of propagandism. Convents, under the name of religious fraternities, are multiplying; and their inmates, comprising orders that are permitted to go out teaching and visiting the sick, are very active missionaries. In a small country town where I spent some time, which is quite an Anglo-Irish colony, a Protestant missionary has been located for three years. Since he came, an Irish lady, who diligently followed his instruction for a year, has entered the Romish Church; two more (one married to a French Catholic) are likely to follow. These proselytes have been made chiefly by the influence of the *religieuses*. No conversion from Romanism—except two or three among the very poor, obviously for the sake of the alms they receive—has been made.

How little this immense power is for the profit of any except the enormous ecclesiastical staff, is strikingly shown in the report recently presented to the Assembly by M. de Vatteville, Inspector-General of the hospitals for the sick, and asylums for aged persons, incurables, and destitute children. The report is for 1847. There were 1,270 of these establishments; viz., 337 hospitals for the sick, 199 asylums, and 734 which combined both. The staff of *sœurs* and friars, as attendants and nurses, is 2,556. The revenues arising from property and benevolent contributions is, 54,116,400 francs, or £2,164,444. The salaries of these nurses, &c., absorb one-twentieth of this revenue, the expenses of their

board, another tenth, so that one-twentieth of the whole is consumed by attendants! The abuse is greatest in country districts. In some of the establishments in these districts, where there are ten, fifteen, or twenty, sick, there are five, eight, or ten *religieuses*, and two or three servants (who are also from a lower grade of religious *affiliés*) maintained in houses where they complain they are too poor to provide a bathing tub, a lancet, a probe, or good medicines for the sick. In the hospitals the medicines are prepared and served out by the *sœurs*. (In the large hospital at Lyons, which makes up 1,500 beds, the apothecaries department is managed by the *sœurs*.) In some hospitals, the medicine is a large item, three francs per head, and yet of very inferior quality. The sum total of beds in these establishments is 126,500, for which there are 24,500 attendants. More than one for every five! The revenue is doubled since 1780, and yet there is only fifteen per cent. more relieved; they are somewhat better treated, but the mortality is not diminished.

The peasantry throughout the south of France (the north I do not know from personal observation) are very bigoted and very ignorant. A large majority cannot read. Unless they are intended for some calling that makes it requisite, the children are not sent to school; they are employed very young, helping their parents in field labour; nor is it of much importance that they should go to school. The primary schools are, with the exception of those under Protestant consistories, taught by lay brothers and sisters, and the instruction consists in learning to repeat the catechisms and prayers of the Church. When that is completed, they are admitted to their first communion; and, in most cases, they are sent no more to school. In the case of the boys, a little writing and arithmetic is sometimes added. I have heard some of these children read, and found they repeated, not read, and were at fault if put out of their usual routine. The French is a foreign dialect to them; they never hear it spoken; and, learning it so imperfectly as a written language, they soon forget it. The business at fairs and markets is transacted in patois. French is, therefore, of no use to them. Even in the secondary manufacturing towns, numbers of the men, and still more of the women, coming from country districts, cannot read, and know very little French. In Lyons, the working classes are intelligent, and among them, Communism, in one or other of its forms, is the creed of the majority. Communism as a theory is not confined to the working class in France; modified, and under certain restrictions, it has become a doctrine of their philosophical schools, and is favoured by some of their leading publicists. A Utopian Socialism is very manifest in the opinion of the distinguished chief editor of one of the most talented journals. Nor is it matter of surprise in the actual state of the country. Where the social compact is almost in anarchy

where Christianity, in its design and efficacy as a moral regenerating power, is nearly unknown—intelligent and thinking men are prone to be misled by brilliant theories that seem to contain such principles of justice and good-will as only to require free scope to develop themselves, and be wrought into a perfect social system.

The above remark on Christianity implies a censure on Protestantism in France. What, then, has it done, or is it now doing in France? In no country has Protestantism been persecuted as in this. For two and a-half centuries, ecclesiastical fury, wielding the civic sword uncontrolled, employed every means to exterminate heresy; but, though many gave way under its severity, spiritual life was vigorous among the greater number, and the dens and caves of the Covenants were preferred to apostasy. When the Convention in '95 (after the 9th Thermidor) gave full liberty and equality to Protestants, leaving them to support their own worship, there was a great revival of life and missionary spirit, and some able writers appeared. Under the First Consul, they enjoyed the same freedom, and still remained unpaid by the State. But Napoleon could not long suffer any associated body, civic or religious, to remain independent of his direct control. Accordingly, in 1802, he *salaried* the Protestant ministers, and organized the ecclesiastical government anew. The consistories (resembling somewhat the Kirk Sessions of the Scotch Church), which had previously been elected by the popular voice, and chosen for character more than station, were ordered to be selected amongst the most wealthy, irrespective of moral or religious qualification—twenty-five of the most influential Protestants in a district to name the first consistory, who afterwards, as vacancies occurred, were to choose others to fill them up. After the peace of 1815, when men's minds, so long engrossed with the one idea, military glory, began to turn to other subjects, considerable life and energy on the one hand, and opposition on the other, among the Protestants gave rise to two parties, Evangelicals and Rationalists. After 1830 religious periodicals began to appear, and some dissenting chapels were opened, at Paris and elsewhere. Restrictions were soon put on the number of persons meeting in private for religious purposes, also on the visiting of hospitals, prisons, &c. The revolution of 1848 gave full liberty for a short time, but now all the

old enactments are again in force, and more stringent ones added, inasmuch giving a Protestant Bible, or religious book, or tract, to a Roman Catholic, subjects both parties to a civil prosecution. The ecclesiastical government remains the same as under the Napoleon code.

What is the internal state of Protestantism? Its connexion with the State, the appointment of its ministers by the "Ministre des Cultes," the character of its consistories before mentioned, and who regulate the whole internal discipline of their churches, the pastor being quite under their control, has a deadening influence on both pastors and people. The former content themselves, when they are more zealous, with the inculcation of a diligent observance of the rites of the Church, a style of preaching which, though containing nothing, perhaps, dogmatically erroneous, may be listened to a life-time without ever reaching the heart or conscience. The young people grow up very much in the idea of the Romanists, that having "made their first communion," all is done. There are some exceptions no doubt, but they are indeed exceptions, even among what may be called Evangelical preachers. The paucity of beneficent institutions among the Protestants is a striking proof of the little practical influence their religion exercises over them. The lower classes are as ignorant as the Romanists; they are not looked after, to urge and encourage them to send their children to the consistorial schools, which, so far as common instruction goes, are tolerably efficient. The poor are very miserable, both in towns and villages. When sick, they are obliged to go into the general hospitals, where the nurses and attendants are all bigoted Romanists, and torment them continually to apostatize; if they are repulsed, they neglect the patient. This evil had become so grievous, that about ten years ago small infirmaries were opened in many of the Protestant districts for their sick poor, but these are most inadequate to the wants of the sick; there are no dispensaries, or any gratuitous medical aid. At Nîmes, with 15,000 of its population Protestant, and in the centre of a large district of that communion, there is an infirmary for their sick poor that makes up a dozen beds. The wealth of that large manufacturing town is quite as much among Protestants as Catholics. There are a few, very few, orphan asylums, throughout the country, on a very small scale, with the exception of the noble one of Severdon, which has 100 boys. Voluntaryism, in the numberless ways in which it is directed by Christian energy and beneficence in Britain, to the education and amelioration of the working classes and poor, is almost unknown in France. What is done by individuals is mostly in the form of almsgiving, which in many cases only increases the moral debasement of its objects, especially in this country, where idleness is the great bane of the people; they require to be roused and put in the way of helping themselves. The great want amongst French Protestants is enlightened lay effort. Their piety is individual and contracted. In their political and civil position they are so little accustomed to originate, or carry out, any project, the Government taking all under its control, that they never think of the various plans in operation in Britain for Christianizing and elevating the working class. There is nothing in the Reformed religion so called, to attract the Romanist disgusted with the avarice and worldliness of his clergy, and looking for a better way. The infidel who sees scarcely any difference in the conduct of the members of the one or of the other communion—ignorance, vice, and misery, as rife in the Church that has the Bible, as in the one to whom it is forbidden; formalism instead of loving Christianity, among the easy classes; a stereotyped dogmatism instead of a living principle, and society unbenefited by its influence—the infidel, the disciple of the schools of the seventeenth and eighteenth centuries, says, that Christianity is worn out, and unsuitable to the wants of the age, we must look to philosophy.

The deputations that visited Britain speak much of missionary work among the Roman Catholics in this country. There are a few communes which have left the Romish communion. In some parts of the country the Romanists go in great numbers to hear, if a Protestant evangelist comes to preach; and, were they allowed to continue, permanent good might be done, but the ban is soon put on by the mayor or préfet, under priestly influence, and the meeting is discontinued, or the hearers deterred, by fear, from attending. In the larger towns, where the surveillance cannot be so strict, something might be done by visiting (which is not illegal) amongst those who sit loose to Romanism. But, as I have before observed, there must be a far clearer exposition of *all* the "counsel of God"—a more faithful dealing with the conscience, and presenting the moral design and end of the gospel, than usually characterises the ministrations of the religious teacher. The Swiss Evangelical school, which reigns in France among those who attempt proselytism at all, is distinguished by either a dry dogmatism, or a sort of transcendentalism of heavenly peace and joy, ill adapted to the Romanist, ignorant of the very name of regeneration, or what the holiness means which the Scriptures hold up as the element of such peace. For

the most part, the Romanists who have left, or many on the borders of their Church, are disgusted with the venality of the priests on the one hand, and with the unsatisfactoriness of their multiplied rites and ceremonies on the other; but the heart is untouched—the change, if there be any, consists solely in abandoning these. I had a pretty extensive field of observation among the silk weavers at Lyons, when, during nine months, I visited in the district of the Croix Rousse for the Evangelical Church there. Both men and women were intelligent, and diligent readers of the Scriptures, but they were more dogmatically than spiritually enlightened; the moral regenerating power of the gospel had not reached their hearts—they wanted a totally different style of religious teaching to what they received from week to week in the pulpit discourses they heard. This will be found to be the case with most of the converted Romanists in this country. At present, I believe, if the Christians who engage in plans to promote the progress of religion in France would direct their attention and efforts to enlighten and raise the religious and moral character of Protestants—bringing the life of the professed searchers after truth in the Bible itself, more into unison with its principles, more salutary and permanent effects would be produced on the Romanists than by the means now in operation, apart from this living testimony. As long as Protestantism is the dead worldly thing it is in France, the priest and Romanist may say to the evangelist who comes to them, "Physician, heal thyself!"

It is surprising to see how little the really serious, earnest French Christians are aware of the importance of this fact. Some few lament over the lifelessness and fanaticism which pervades the professed Evangelical portion of their church, yet they neither see the obstacle it presents to the serious Roman Catholic, nor the urgency of giving themselves to work amongst their own communion. Few search into the causes of this spiritual decay, and none, or almost none, see a chief cause in the constitution of their Church, the result of their being salaried and maintained at the expense of the State—at least, of the municipality in which each organized Protestant community is situated. When they joyfully accepted State protection from their powerful persecutors, on the condition of surrendering their independent action as a Christian body, they extinguished the spark of life which had survived their long course of suffering. The separation of a few ministers and congregations from the main body of the Reformed Church which took place in 1845 was not at all connected with Anti-state-church principles. It was wholly on religious grounds. At the meeting of the General Assembly in that year, the one party wished to adopt a confession of faith, excluding rationalist views; the other (the majority) wished the matter left open. A few seceded, and have formed congregations, not on Anti-state-church principles, but on those of the Free Church of Scotland.

The French, in religious as in civil affairs, have yet to learn the elements of self-government, self-support, and independent action.

Towards all other sects, the Reformed Protestant Church is almost as intolerant as the Romanist. The Wesleyans in the Protestant department of the Gard were subjected even when I was at Nîmes, six years ago, to much persecution; a talented and eminently useful missionary was in danger of his life, the place where he was preaching being assailed with stones by a Protestant mob. Yet the Wesleyans in that district are, in every respect, "lights" to those around, in life and conversation. The Plymouth Brethren, who are rather numerous in the Protestant district of the Cévennes, though, with all their peculiarities, they number some of the most exemplary Christians among them, are treated by their brethren in the Reformed communion as mischievous heretics. H. G.

REPRESENTATION OF BRADFORD.—By the death of Mr. W. Busfield, for thirteen years member for this borough, a vacancy has been caused in the representation. On Friday evening a meeting of Liberal electors, very numerous attended, was held in the Temperance Hall, over which Mr. S. Lister presided. Three gentlemen were nominated—namely, Mr. Robert Milligan, an extensive merchant in Bradford; Mr. T. Greenwood Clayton, ironmaster, also of Bradford; and Mr. Joseph Sturge, of Birmingham. The merits of the several candidates were discussed at considerable length, and a vote taken upon them *seriatim*. About 300 hands were elevated for Mr. Milligan, about 60 for Mr. Sturge, and about 20 for Mr. Clayton. It was, thereupon, unanimously resolved that the Whigs and Radicals of the borough should support Mr. Milligan, and a requisition to that gentleman was carried and signed by many present. On the Conservative side Mr. H. W. Wickham, ironmaster, is generally expected to be brought out. The Chartists have announced their determination to bring forward Mr. G. W. M. Reynolds, and he has issued an address to the electors. The Roman Catholics have announced their intention to hold a meeting for the purpose of determining what course they will pursue; both Mr. Wickham and Mr. Milligan approve the Ecclesiastical Titles Assumption Bill.

EDUCATIONAL MEETINGS IN LEEDS.

On Wednesday last, a Conference of ministers and other gentlemen of the Congregational body in Yorkshire was held at East Parade chapel, Leeds, to consider the propriety of forming an auxiliary to the Congregational Board of Education. John Crossley, Esq., the Mayor of Halifax, was called to the chair, and the following gentlemen were present as delegates from the congregations with which they are associated:—Rev. James Parsons, of York; Rev. Walter Scott, theological tutor of Airedale College; Robert Milligan, Esq., Rev. Jonathan Glyde, Rev. James G. Miall, Walter Milligan, Esq., Mr. B. Harrison, and Mr. Thomas Stephenson, of Bradford; Rev. Newman Hall, of Hull; Rev. John Glendenning, Rev. R. Skinner, Mr. William Watkinson, Mr. Joseph Byram, and Mr. James Thompson, of Huddersfield; John Crossley, Esq., Mr. W. Birtwhistle, and Mr. J. C. Hoatson, of Halifax; Rev. Thomas Scales, of Silcoates, near Wakefield; Rev. John Shaw, of Rawden; Samuel Clapham, Esq., of Esholt; R. T. Taylor, Esq., of Sheffield; Rev. W. Hudswell, Rev. H. R. Reynolds, Rev. G. W. Conder, Rev. W. Guest, Rev. J. H. Morgan, John Clapham, Esq., Peter Willans, Esq., Edward Baines, Esq., Messrs. F. Baines, J. Y. Knight, John Wade, F. P. Clapham, T. Plint, Richard Morley, jun., N. Booth, T. C. Scales, Edward Morgan, John Hanson, and Joseph Kershaw, of Leeds. Samuel Morley, Esq., chairman of the Congregational Board of Education, London, was also present.

The deliberations of the meeting lasted between four and five hours, and the proceedings were of a highly gratifying and encouraging nature. The objects and intentions of the Congregational Board were explained by Samuel Morley, Esq.; and a series of resolutions was adopted, which embodied the views of the meeting, and a plan by the operation of which effectual aid may be rendered to the Board in the county of York. These resolutions were as follows:—

I.—That this meeting warmly approves of the resolutions of a Conference held in London, on the 27th of June, 1851, with a view to extend the usefulness of the Congregational Board of Education—that the great objects of that Board, as then defined, appear to this meeting wise, practical, and within the power of the Congregational body to support effectively—that the present is a crisis when the friends of voluntary and religious education are peculiarly bound to manifest the value they set upon such an education, and their desire to extend it to as many of their countrymen as possible—and that, consequently, this meeting complies with the appeal of the London Conference by now constituting an auxiliary for the county of York to the Congregational Board of Education.

II.—That the best mode of carrying into practical effect the resolution just passed is, in the judgment of this meeting, by the adoption of the following scheme of a

YORKSHIRE AUXILIARY TO THE CONGREGATIONAL BOARD OF EDUCATION.

PREAMBLE.

The society is established as a county organization auxiliary to the Congregational Board of Education, and in furtherance of the great objects of that institution—namely, "To promote the extension of primary education combined with evangelical truth, conducted by teachers of religious character, and sustained by the combined efforts of parents, and the liberal aid of Christian benevolence."

ORGANIZATION.

1. LOCAL COMMITTEES, in each large town or district of the county, chosen by the respective congregations.
2. A COUNTY BOARD, consisting of two or more representatives for each of the principal town or district committees, a treasurer, and three secretaries, to be appointed for the current year, at the meeting of September 10th; and, after the present year, to be chosen at the annual meeting of the auxiliary, each town or district local association nominating its quota. The county board to select a president and two vice-presidents from its own number.

FUNDS.

Each town or district committee shall raise annual subscriptions in aid of the Congregational Board of Education, and shall remit the same to the treasurer of the County Board on or before the end of February in each year; the local committee, however, being authorized to deduct therefrom the amount of the ordinary and necessary expenses of local management.

The aggregate county subscriptions thus raised shall be remitted to the treasurer of the Congregational Board of Education, on or before March 15th, in each year, after deducting therefrom the expenses of the County Board.

DUTIES OF THE COUNTY BOARD.

The Board shall promote the formation of local committees, and the raising of funds throughout the county—diffuse information on the principles and objects of the Congregational Board, and on the educational system adopted in its Normal schools—encourage the establishment of day schools, and more especially in connexion with the Congregational churches of the county—recommend cases of schools requiring pecuniary aid to the London Board—collect statistics of public schools conducted on the voluntary principle—and generally use all available and legitimate means to increase the amount, and to improve the methods, of primary education.

DUTIES OF THE LOCAL COMMITTEES.

The duties of the local committees, within their respective spheres of operation, shall be the same as those of the County Board, but under the direction of that body; and all recommendations of schools requiring pecuniary assistance shall be made to the London committee through the County Board. The recommendations to be made according to forms provided by the County Board, comprising such full and complete details as will enable the Board in London to determine the relative urgency and merits of the respective applications; the County Board having a discretionary power of reporting on the cases considered by it the most urgent and important. The local committees to have the power of recommending pupils for the Normal Schools to the London Board.

RULES.

The County Board nominated on the 10th September to have power to draw up rules for the guidance of the local committees in carrying out the objects of the auxiliary, and also for the management of its own proper business; such rules, however, being subject to final revision and amendment at the first annual meeting of the auxiliary.

III. That the following gentlemen constitute the Yorkshire County Board for the ensuing year, with power to add to their number; and that the annual meeting of the Board take place the second week in March, when it shall be reconstituted in

accordance with the recommendation contained in the scheme already sanctioned:—

Rev. E. MELLOR,	Halifax.
Mr. JAMES HAIGH,	
Rev. J. G. MIALL,	Bradford.
Mr. B. HARRISON,	
Rev. J. GLENDENNING,	Huddersfield.
Mr. W. WILLANS,	
Rev. THOMAS SCALES,	Wakefield.
Mr. W. SHAW,	
Rev. DAVID LIXTON,	Sheffield.
Mr. J. W. PYE SMITH,	
Rev. JAMES PARNONS,	York.
Mr. G. LEEHAN,	
Rev. W. HUDSWELL,	Leeds.
Mr. E. BAINES,	
Mr. S. HICK,	
Mr. B. A. TAPP,	Hull.
Mr. EDWARD SQUIRE,	Whitby.
Mr. J. BUCHANAN,	Halifax, Treasurer.
JOHN CROSSLEY, Esq.,	
Rev. H. R. REYNOLDS,	
Rev. G. W. CONDER,	Leeds, Secretaries.
Mr. FREDERICK BAINES,	

IV. That this meeting earnestly recommends the friends of Congregational principles in each district of the county to take immediate measures for the formation of a Local Board there; to report such formation, with the names of the Chairman and Secretary, as early as practicable, to the County Board; and to make a general canvass of the body in their neighbourhood for liberal pecuniary aid adequate to the more pressing and to the permanent objects of the Congregational Board of Education.

V. That the hearty thanks of the gentlemen present are due to Samuel Morley, Esq., for his attendance and counsel at this meeting.

In the evening a public meeting was held in the East Parade chapel. Considerable excitement had been created by the issue of a placard, on the previous Monday, by the Secular Educationists, misrepresenting the object of the meeting, and casting personal reflections on its conductors. A spirited reply was made through the same medium, concluding with the assurance:—

WORKING MEN.—The announcement that "none but respectable sectarians will be admitted" is false! All will be admitted who choose to come. All are desired to come who LOVE FREEDOM MORE THAN FORCE, and who are anxious to help those that are earnestly at work.

A second and a third bill were put out by the opposition; but no other effect was produced than to aid in filling East Parade Chapel (the largest in the town). Though a number of working men were present, there was no expression of dissent, except that half a dozen hands were held up against the first resolution.

EDWARD BAINES, Esq., was called to the chair. In his opening address, the Chairman first adverted to the project of the Educational Board, and then to the resolutions adopted in its support that day by the Conference. He next stated, in brief but forcible terms, the objections of Nonconformists to the two opposite schemes of compulsory education—the secular and the religious. He also dwelt at some length on the state of education in Leeds, adducing some rather remarkable facts. In 1839 a municipal census was made of the township of Leeds, at which the number of day-scholars was returned as only 6,769—which, for a population then numbering 86,110 (though it was erroneously estimated in the municipal census at 82,120), showed only one day-scholar to every twelve and two-thirds of the inhabitants. This, certainly, was a very discouraging return; but it was believed that, from the difficulty of obtaining correct educational statistics, the number of scholars was underrated. In 1843, when the returns of the means of religion and education in the manufacturing districts were obtained by Mr. Baines and others, the number of day-scholars given for the township of Leeds was 9,082; which was about 1 day-scholar to every 10 inhabitants. But in the Government census of the present year it appeared that the actual number of day-scholars in Leeds township was upwards of 12,200; and this, compared with the population ascertained by the same census, gave one day-scholar to every eight one-third inhabitants. So that either the number of day-scholars had, in twelve years increased from 6,769 to 12,200, and from a proportion of one in twelve two-thirds to one in eight one-third, or the earlier returns must have fallen much below the truth. Considering the great demand for juvenile labour in a town like Leeds, the return of the recent census was most gratifying. It exceeded what Lord Brougham in 1835 thought the fair proportion of children to be found in schools, "in order that all may be educated," namely, one in nine, and it approached extremely near the proportion which the Committee of the House of Commons on Education in 1838, laid down as the desideratum, namely, one in eight. And it deserved remark that if 12,200 children were actually found in school in Leeds, the amount of school accommodation was, probably, one-fourth or one-third more than this, and that the number of schools was constantly on the increase. He stated these facts, not that they might excuse themselves from taking their proper part in this great work, but to refute the miserable pretence that the people are unable to conduct their own education. This proved that they could do it, and that they had done it; this proved it clearly, if facts and figures could prove anything, and a man must be entirely unreasonable if he could resist these statements as to what was going on in the community in which they were living and speaking. If these facts did not prove the case, he thought it was not possible for facts or figures to prove anything [hear, hear]. He would only detain them one minute longer by reading to them the opinions of Lord Brougham, who had, all his life, had a hankering after Government help to education, but who had furnished the strongest argument against himself, and had done that for education which, in practice, refuted his own scheme. They would see whether they had not the authority of this first-rate

man on education on their own side. On the 25th of May, 1835, he thus spake:—

Such is the present amount of daily instruction. [He was alluding to Lord Kerry's returns.] In all kinds of schools, it is given to about 1,300,000 children, without any interposition of the Government, or public authorities. And surely this leads to the irresistible conclusion, that, where we have such a number of schools, and such means of education furnished by the parents themselves, from their own earnings, and by the contributions of well-disposed individuals in aid of those whose earnings are insufficient, it behoves us to take the greatest care how we interfere with a system which prospers so well of itself; to think well, and long, and anxiously, and with all circumspection and all foresight, before we thrust our hands into a machinery which is now in such a steady, constant, and rapid movement; for if we do so in the least degree incautiously, we may occasion ourselves no little mischief, and may stop that movement which it is our wish to accelerate.

Those persons who found and support schools, are of infinite use in encouraging the poor to benefit by their exertions; and all this useful engine of improvement would be destroyed, if the affair of education once were made a parish concern.

Lord Brougham made another speech in the House of Lords in 1837, and two or three of his sentiments were, if possible, more strong than those just read. On the 1st of December of that year, he said:—

First, I think, my lords, that there ought to be, at no time, in any country, whatever may be its constitution, or whatever its state of society, any positive or direct compulsion as to the education of the people. I am aware that some most respectable persons differ from me on this subject. Still, however, I cannot help feeling assured that they have been led away by looking at the circumstances peculiar to the several countries in which such a compulsory system exists. My opinion of the system pursued in those countries, and my view of those circumstances is, that their example is totally inapplicable to our own situation; that it would be absolutely pernicious to follow it; that persons have been led away from a view of a great evil, by the accidental mitigation of the compulsory system in the States in which it exists; and that, instead of seeing how bad in itself the principle might be which yet worked well in those States, they have been led to believe that the compulsory system should be adopted here, where it must work ill. They have been the more led away in consequence of their honest ardour and zeal for public instruction; and they have not brought their minds to a due consideration of the line over which the lawgiver ought not to pass, and beyond which he loses all claim to support, by the violation of the most sacred principles.

I would ask that man to consider how delicate, how perilous a matter it would be, to usurp the parental office by public authority, and prescribe, by a command of the State, fortified, perhaps, by the penalties attached to an offence, the line of parental management which the father or mother should pursue in taking care of the offspring which Providence and nature have committed to their care! Another answer against the compulsory principle, if indeed any other be wanting, would be, that it is a violation of individual liberty—a tyranny introduced, no doubt, and I admit it, for a laudable purpose; but, nevertheless, avowing the intention, that, in order to educate people you will enslave them—that, in order to diffuse instruction amongst them, you will contract their liberty, and introduce a system which is alike novel, horrid, and unbearable to the citizens of a free state, and only fit (if fit at all) for a country ruled by a despotic government, where, liberty being little known, slavery is the more bearable. This is my decided opinion.

Now, he said, stronger words were never used against the two compulsory systems against which they (the Voluntaries) solemnly and conscientiously protested than were used beforehand by Lord Brougham [applause].

The Rev. G. W. CONDER then presented himself, and was received with loud applause. He proceeded to read a most interesting paper, setting forth, in humorous, but striking language, the value and efficiency of the voluntary principle as an educational agency; and, with withering sarcasm, commented upon the folly and inconsistency of those who are calling upon Government to undertake the education of the people. He repudiated the application of the principle of force to education, as a backward movement, and as totally at variance with all liberal and enlightened notions either in education or religion. Education, to be effectual and complete, must be religious. He admitted that religious and secular education were not necessarily connected, and might be separated, but could not see the utility of disavowing them; for though religion was not necessary to the acquisition of mere secular learning, yet it exerted a powerful influence over the pupil who had to learn grammar, arithmetic, &c. Besides, it was the most important of the two, and, therefore, if either was to be omitted in the training of children, it would be wiser to omit the secular and mere intellectual, as the less important. The reverend gentleman's paper abounded with passages of humour and sarcasm, and was received with much and repeated applause during its reading, which occupied about three quarters of an hour.

The Rev. J. GLENDENNING, of Huddersfield, moved the first resolution:—

That this meeting expresses its unabated attachment to the cause of voluntary and religious education, believing that it is the only true mode of conferring the blessing of education on the people, and that it is entirely free from the serious objections which lie against every other method yet proposed for the accomplishment of this great end.

While proposing a system of education adapted to the entire man, he thought they had one great work to accomplish, and to that their energies were at present directed—to magnify the teacher's office, and to multiply the number of well-qualified teachers, both male and female, so that as the opportunities of education increased the means of education might be augmented. In this great work one was inclined to ask, "Where shall we stop?" He, for one, should put away the question as totally irrelevant, and, in reply, ask, "How far can we go?" [hear, hear.] With only a limited time at present available for education, there was very little chance of going too far. Having urged that religion is an essential element of education, he would offer a remark or two on one part of this practical question, admitted to be the most difficult of all—namely, "How shall the means of popular education be provided?" He apprehended that the difficulty with which this question was encumbered arose from the particular point of observation which individuals might assume. It was only of late that earnest men

had been perplexed in admitting their responsibility for the education of the people, and the finding of the means by which the work may be promoted. Now he thought the growth of population, the alleged ignorance of the masses, and (he could not hesitate in adding) the exaggerated statistics which had been produced as to the want of education—had produced this very perplexity. All this was producing a state of things likely to be prejudicial, because it was connected with an amount of unprofitable talk, which consumed the time which should be devoted to the great work of popular education; and men, in their perplexity, were beginning to look to Government for some general measure of local management which would have the force of law, and to substitute this for parental instinct, aided by the generosity of good men. There was an impression abroad that education must now be pressed upon the people, not simply in the way of benevolent urgency, but by the force of law; and they, as voluntaries, felt constrained to protest against the admission of any such principle. This work of education was not now to commence; it had been in progress for years, and was making advancement. The principle which had done so much could do more; the work commenced could be continued in future, with whatever enlargement and extension the great cause of education might hereafter require. It was enough if the work was in progress; if the advocates of the voluntary principle, by developing its power, were making sincere and earnest efforts to supply what would be commensurate with the wants of the people. Besides, since the first—the greatest and most difficult—part of the work had been undertaken on the voluntary principle, was it right that force should come in to do the supplemental and much easier part of what remained to be done? This reliance on law was, in principle, a backward movement in this age of progress; it was unworthy of the age, and of a nation's manhood [hear]. It was important that the work should be done, and certainly it was necessary that it should be wisely done, as that it should be done at all; and in doing it they might manifest their wisdom or their ignorance in the kind of force which they applied to the mind of the people, and it was not a question of small moment whether the force employed came from within or from without. Fashionable as it had become to sneer at Exeter Hall, he held that to be the type of movement. They saw men acting without the force of law, and asking only the protection of the law, and to these men they owed, under God, the blessings not only of our own land, but of lands afar off. There men had done all this on the great principle of voluntarism; and should they now repudiate the great principle of willingness, and abandon their reliance God and on truth?

SAMUEL MORLEY, Esq., of London, seconded the motion. He might state, as representing the Congregational Board of Education, that they had no idea at all that it was their duty to educate the entire mass of the people; but they did believe they had a duty to discharge and a part to take in this important matter; and they felt that this would be better done by stimulating people to educate themselves, than by being parties to the mere preparation and distribution of an eleemosynary supply of that most important article—education. Therefore the Board was engaged earnestly, though in a limited way, in educating efficient teachers, believing there was no more important method of promoting this great work than by sending out efficient teachers who would provide such a supply of this article as would be appreciated by the people and accepted by them [hear, hear]. Their experience went to prove that if an education worthy of their acceptance was so offered to the people, there was no indisposition in the great mass of the working classes to bear the charges made; so far from that, there had been a disposition to increase the charges previously made, where the education offered was worthy of acceptance [cheers]. They had no idea of providing a sectarian education, and in the large proportion of their schools they had no catechism or formula of any kind that would enable the children taught in them to detect the denomination to which they belonged. They were endeavouring to give a sound religious education, such as a man ought to give who believes he is training up children for eternity as well as time. There was one interesting point of view in connexion with this subject to which he would allude; that was its political aspect. He was of opinion that it behoved the working-classes to be jealous of Governmental interference in this work; and no one could read or look at either of the two Lincolnshire plans now before the country without seeing that was likely to be the result [cheers]. No doubt in both cases there was local management, but as their acts were to be enforced by penalties, or the Committee of Privy Council was to have the direction, Governmental interference was involved. He did most cordially unite with Mr. Conder in his expression of sympathy with the working-classes, who had great difficulties to remove. But he could be no party to the declaration which he held in his hand, which professed to be the declaration of the views and principles of the "Working Men's Association for promoting National Secular Education," and purported to have been signed by 3,000 persons. It had now been embodied in the National Association, which would, he believed, repudiate the views set forth. The statement or declaration was this—

No one will deny that the weight of the public burdens is most severely felt by the working-classes. We understand this and feel it. The taxes which the rich pay out of their superfluities, take from us the comforts and the conveniences, and frequently trench upon the very necessities of life. The ruling classes thus exact from us all our time, all our strength, and all our skill, everything we can part with and remain alive; and not content with the unexampled riches they derive from our

labours, they oppress us with a grinding taxation, taking from us more than half our wages to pay their debts. This is the manner in which we are prevented from educating our children; the money which we would gladly devote to their schooling, is wrested from us, and added to the public revenue; and we are compelled, by physical necessity, to put them to labour at the earliest possible period, in order that by earning some trifle they may eke out our wretched means of keeping their body and souls together, though both are too often dwarfed and crippled by such a proceeding.

His opinion was that there was a tone of exaggeration, but a vast deal of truth in this. The declaration went on:—

We acknowledge that the obligation to educate children falls primarily upon their parents, but we maintain that where social arrangements like these deprive the parents of all power to discharge this duty, it devolves immediately upon the authors and upholders of such arrangements, and cannot be evaded without a direct violation of natural equity. There are certain rights belonging to every human being, which he neither cedes nor forfeits by entering into social union with his species, but which that very union should preserve and fortify. The claims of the child upon the parent for a suitable training are of this class,—they cannot be justly defeated on any plea of social exigency or general expediency,—they are founded in nature itself,—they are antecedent to any claims which society can have upon the parent, and possess a stronger validity. If, then, the child be stripped of these rights—be it by the deliberate act of the majority, or by the slow operation of law and custom—the injustice to him is the same, and society, instead of an advantage to him, becomes a tyrannous evil—a curse instead of a blessing. It consigns him to the ignorance of barbarism, and the wants and vices of civilization; it disqualifies him for any employment save the lowest, the most laborious, and worst paid; there he is valued for his animal strength alone, and when that is impaired by age and infirmity, he is thrown aside into the lumber-room of the Union, like any other worn-out or broken implement. If he has become a parent, he sees his children grow up as he did himself, and step into the place which he has vacated, to be succeeded in turn by their children, like the pariahs of India, or the helots of Sparta. This is a real hereditary slavery, without the name, in which drudges are destined to beget drudges only, and from which society provides no means of escape. We charge, then, upon the Government, as the central representative of the nation, and the depository of its power, the responsibility of permitting our children to grow up in ignorance, whilst it prevents us from attending to their education.

Now to his common-sense view of this statement, this looked like striking a bargain with corruption [cheers]. The meaning of the language was, that taxation was made to press unduly on the working classes—that they were the victims of unjust legislation, and therefore ought to have education for nothing! It struck him that the most manly, straightforward course would be to seek a redress of this unjust legislation and taxation; let them lessen the expenses of Government, which he believed to be enormously too much—shift the burthen of taxation from the shoulders of those least able to bear it—and thus give the working classes the means of educating their own children [cheers]. He regretted that they should be placed in even seeming antagonism to the working classes, with whom, as he had said, he had a deep sympathy, but they must act on right principles. He was willing to go with the working classes in endeavouring to obtain for them those political rights which were unjustly withheld from them, but if the principle here set forth was to be the one on which they were to go, he for one must part company. Let them remove unfair taxation on the working man, as he believed might be done, and he would thus be able to provide for the education of his own children [loud cheers].

The Rev. H. R. REYNOLDS moved—

That this meeting declares its confidence in the Congregational Board of Education, and, believing that the time has arrived for a more organized and systematic effort to sustain its operations, resolves to exert itself to promote a hearty co-operation with it in this district.

JOHN CROSSLEY, Esq. (Mayor of Halifax), in seconding the resolution, observed that something had been said about their not making way in education in the country districts. He believed they had over-estimated their difficulties as to these districts; and from the observations he had made, he was of opinion that schools might be raised and sustained in country districts without any difficulty [hear, hear]. In his own district two large school-rooms were being built, and the money would, he believed, be forthcoming to pay the erection. He also believed that in this locality they did feel the education of their children to be a duty; and, generally speaking, he did not think there was that repugnance in parents to educate their children which was sometimes supposed, but that a better feeling existed among them than they had received credit for.

The Rev. T. SCALES (of Silcoates), moved the appointment of a Leeds committee in aid of the Congregational Board of Education.

Mr. WM. WATKINSON (of Huddersfield), in seconding the motion, mentioned that a teacher had been sent from the Normal school to the district of Huddersfield (Kirkheaton), whose labours had been so successful, that the school was almost self-supporting already. This was in a district where the parents were mostly fancy weavers, and receiving small wages,—a fact which proved that the working classes were fully alive to the importance of educating their children [hear, hear].

Mr. MORLEY moved a vote of thanks to the Chairman, observing that he was truly glad to avail himself of this and of every opportunity of giving expression to the thanks they owed Mr. Baines for his great services in this cause, and for the sympathy he had always shown to this movement. The Rev. Mr. HUDSWELL seconded the motion, which was adopted amidst much applause.

The CHAIRMAN, in acknowledging the compliment, said the meeting was one of the most efficient he had ever seen in Leeds, for the purpose of promoting education.

THE WESTMINSTER REVIEW.—We learn on inquiry that the paragraph we quoted from a contemporary, of a change of proprietorship of the Westminster Review is incorrect. The new number announced, appears under its old direction and management.

FOREIGN AND COLONIAL NEWS.

FRANCE.

Forty of the arrested Germans have been liberated, but expelled from France—that is, as they are workmen and artists in employ at Paris, cast utterly adrift upon the world. The Ministry of the Interior have also taken means for the exclusion, in future, of foreign suspects, by requiring from actual or intending residents a *permis de séjour*. The foreign residents amount, it is said, to 50,000 in the department of the Seine alone. Twenty additional clerks are insufficient to meet the necessities of this decree. Foreigners are compelled to wait from morning to night at the gates of the Prefecture. Cards are delivered to them, that they may take their regular turns. They must be provided—1, with a passport; 2, with a certificate of residence, *visé* by the Commissary of Police of their quarter; 3, with a certificate stating the resources which they derive from their industry, their labour, or their trade; and 4, a certificate of good conduct. These formalities being fulfilled, the particulars are taken down, and they are dismissed, with a notice that the prefect will send them, if he thinks proper, a *permis de séjour*. All foreigners without families, or whose means of existence are doubtful, must quit France in twenty-four hours after receiving notice to that effect. Already a great number have been subjected to this alternative. The faubourg of St. Antoine, we are told, presents a piteous spectacle. The journeymen cabinet-makers in that populous and democratic quarter are almost all either Germans or Belgians; and those whose employers will not guarantee their good conduct, or will no longer employ them, are expelled without indulgence. Such is the price of Austria's support of the Bonapartist candidature!

The editor of the *Voix du Peuple* has been released, as absolutely nothing could be proved against him; and the formidable conspiracy seems melting away. Ledru Rollin, and Dr. Tausseman, have published a letter, declaring that neither the exiles nor the German Society in London have any connexion with the arrested. Arrangements have been made for bringing out the *Révolution* in place of the suppressed journal. The *Evénement* has again been seized for an article displeasing to the Government. M. Garnier Pages, one of the Provisional Government, has been called before a magistrate, and censured for democratic speeches in the arrondissement of Mortagne.

Leon Faucher has put under martial law the department of Ardèche, in consequence of a trifling disturbance, arising from the interference of the prefect with a rural festivity. The minister is called to account by the Committee of Permanence.

ITALY.

The Grand Criminal Court of Naples has been the scene of fresh injustice and cruelty. Twenty-five of the prisoners of September are condemned to various periods at the galleys, which, put together, makes 500 years in irons; their only offence being a fight with a mob of men who ought precisely, according to law, to occupy their places, and wear their chains. Their judges were divided, and it was only by the manoeuvring of the infamous Navarro that their condemnation was procured. The trials for the affair of May have advanced a step. This group of prisoners, some of whom have been in dungeons for nearly two years, consists of 45 individuals: two were Ministers of the Crown, and the rest were members of Parliament and men of property. According to the old law, no minister of the Crown can be tried by a special commission; and according to the constitution, the new and actual law, they can only be tried by the House of Peers. The ex-Minister of Commerce, Antonio Scialoja, and the ex-Minister Plenipotentiary at Turin, Pietro Leopardi, put in plea of "incompetency." A Supreme Court was called, when Castrioti, and other advocates, had the courage to argue the incompetency of the criminal court to judge their clients. But law and justice were put aside, and the prisoners will be tried at the same Court and by the same judges as those who tried Poerio, as witnessed by Mr. Gladstone, who attended that celebrated trial. Another ex-deputy has been arrested—Professor Tomasi, author of the "Fisiologia Humana." The articles of the *Examiner*, on Mr. Gladstone's pamphlets, have been translated and published in more than one Italian journal. According to the *French Patrie* the King has ordered a committee to be formed charged with the reform of the prisons in the kingdom of Naples.

It is stated that the Papal Court has addressed an energetic note to the French Government, complaining of the toleration of the latter towards incendiary writings against Italian states. The note observes that if the French journals were not to publish these writings, the demagogues would be at a loss for organs of circulation, because the English newspapers are much less read in Italy.

The patriotic King of Sardinia has made a voyage to Genoa. All the towns along the coast saluted the royal frigate as she passed; and the sea was swarming with pleasure-boats elegantly decked out, and filled with bands of music. On his arrival at the city he was greeted by the Vice-Syndic as "the guardian and defender of our national liberty and independence." The town was illuminated in the evening.

GERMANY.

In the interval between the interview at Ischl, and the forthcoming Congress of Sovereigns, there is nothing to note, except that the first of the Prussian provincial Diets—that of the Grand Duchy of Posen

—has commenced its sittings. We take advantage of the lull to give the following abstract of a letter on the Church of Prussia, which appears in the *Daily News* :—

In 1849, by an ecclesiastical ordinance, the constitution of the Church underwent a very important alteration. Previously, ecclesiastical questions, if any civil questions were involved therein, might be subjected to the proper civil tribunal. At present they cannot be. The King, being supreme bishop, is the sole judge between laymen and the Church in all matters wherein the former may allege any griefs against the latter; and this jurisdiction he holds not by virtue of his temporal, but by virtue of his spiritual power. It is by this new law that the Church has been able to fulminate its excommunications against the 'Free Congregations,' and to cut them off from all Christian rites, without molestation, expostulation, or any interference whatever on the part of the legislature, or of any civil authority.

It is the great peculiarity of the Prussian Church, that by the metaphysic tendency of the German mind, it combines Lutheranism and Calvinism. Consubstantialists—those who see a miracle performed every time the sacrament of the Lord's supper is celebrated—and those who abjure the miracle, and see in the ceremony only a natural commemorative act, thus sit at the same table, enjoying, without any mutually repellent sentiments, the most satisfactory fellowship and communion with each other. The great majority of the 'Union' Church of Prussia are very far gone in this metaphysical direction. These persons are usually called the disciples of Schleiermacher; at least, their minds are very much tinctured with the views of that celebrated theologian. Though they would be far from admitting the truth of the assertion, it may be said that their Christianity is a Christianity *Platonized*. Belonging to an establishment, the pastors are necessarily under much restraint. Carried, however, to its legitimate lengths, their creed would not only embrace Lutheran and Calvinists, but every denomination of Christians, and would scarcely exclude Pagans, Jews, and Mahomedans, provided only that deep, earnest, religious convictions and life were not wanting. The great excellence of this party is their entire freedom from bigotry; and their great and most pernicious defect consists in their putting away simplicity to dazzle and blind their understanding amid the infinite cross-lights of metaphysics.

The Free Congregations carry further this peculiarity. They cannot, in the Voltairian-denying sense, be called infidels. They do not repudiate the Bible or Christianity, but make much of them; and the Christian rites of baptism, marriage, and burial, they prize highly. They may, indeed, in a sense, be emphatically called religious men. But the spirituality of their religion resolves itself into myths, and the error common to all churches—that of identifying religion with the world, with society at large—has assumed, with them, an exceedingly malignant ultra-democratic, socialistic character.

The high dominant Church party is far inferior in number to the rest of the Establishment. But it reigns supreme in Berlin. It is the 'Court party,' the 'High Priesthood.' From it the whole Church, as a national institution, receives its character; and, when one speaks of the Church of Prussia, this party, which absorbs authority in itself, is alone meant. Many persons have been struck with a similarity between this party and the Church of Rome, and many have compared them to Puseyites. But the Prussian clergy are not superstitious. They are not given to mysteries, and legends, and miracles, and indulge in no ecstasies, false sentimentalities, and frauds. Their resemblance to Romanists and Puseyites consists chiefly in their magnifying 'authority.' The doctrine of authority may carry as far, and the practice of it perhaps further, than Rome, and no conclave of cardinals who ever sat in Rome have ever entertained a more exalted idea of their priestly power and superiority over the lay multitude than do the Berlin pastors assembled in private synod here. Indeed, it is a received doctrine among them, that the clergy alone form the Church, and that laymen only by 'hearing the Church' can be counted among the 'faithful.' Thus authority is exalted, and the 'Church' is exalted quite in the Romish style; and, on religious subjects, 'free inquiry' is exactly in the same proportion repressed and condemned. The name under which the High Church is here at present recognised by all other denominations is that of the 'Police Church.' For Prussian pastors can exercise more power in their parishes and villages by the high tone they assume, by ecclesiastical discipline, by public censures, and by their authority to excommunicate, &c., than the Archbishop of Canterbury can on any spot in England; and they have lately, under the impulse of synodical exhortations, used this power so vigorously that the Court clergy are now everywhere popularly called the 'evangelical police.'

AMERICA.

Considerable space is occupied in the New York papers by the reports of several additional cases of arrest of fugitive slaves. In one of them where a cook on board a river steambot had been knocked down, on his apprehension by the son of his owner, and a writ of habeas corpus subsequently sued out, the slave had been discharged on the ground that he had escaped before the Act was passed, and that it was not retrospective in its operation. A carriage was provided and kept in readiness by his friends, into which he hurried as fast as was possible, and, with a happy countenance, waved an adieu to all around, and proceeded at a rapid pace towards the land of freedom—British Canada. Another, a mulatto, who had lately married and settled in business

as a tailor, in Poughkeepsie, where he conducted himself very respectably, was sent off a prisoner to South Carolina—the Court feeling constrained to decide that the slaveholder's claim on him is stronger than that of his wife, who is a most exemplary member of a Presbyterian Church in Poughkeepsie and the superintendent of a Sunday-school connected therewith. A subscription to effect his purchase had been set on foot, and the distress of the poor woman would have been turned to joy by the redemption of her husband, were it not for the requirement that he should be taken as a slave to South Carolina before being set free. This, added to the exorbitant price demanded for him (1,760 dols.) prevented his ransom. The *New York Tribune* says:—"We have a deep conviction that this slave-catching business will not always be practicable in the free State of New York."

Great excitement continues to prevail in reference to the Cuban invasion. Meetings have been daily held, and resolutions adopted, denouncing the proceedings of the Spaniards. Several of the New Orleans rioters had been arrested, and committed to prison. The New Orleans papers state, that the "Liberators" have given the direction of affairs to General Felix Houston, who will take care not to violate the law of the States. It is asserted, that another and very formidable expedition is fitting out from various points, and that descent will shortly be made, in spite of the efforts of the United States Government. Letters received in New Orleans from the Cuban invaders who were taken prisoners, written a short time previous to their execution, are unanimous in stating that Lopez had deceived them. "Lopez, the scoundrel, has deceived us," says one; "there is no doubt that all the reports about the Cuban rising were trumped up in New Orleans." Only contradictory accounts from Cuba have been received. According to some of them, Lopez had been overthrown and captured—other accounts say the Spanish commander had been killed in an engagement, and the invaders were marching on Havannah.

AUSTRALIA.

LATEST FROM THE GOLD REGION.

Six days' later intelligence from the Australian gold regions assures us, that the Rev. Mr. Clark, a local geologist, had long contended, that not only was the precious metal to be found in that locality, but throughout the principal chain of mountains which belt the Australian continent. For some time past, it is added, a shepherd, named McGregor, had been in the habit of bringing gold to Sydney for sale, who maintained, however, great secrecy respecting whence he gained it. Mr. Hargreaves commenced his search about the middle of January last, and, after traversing the country for about 300 miles, took advantage of his experience in California, and, selecting a spot, proceeded successfully to work. He immediately named that place the "Ophir Diggings," and they have since remained in operation. The gold district is described as lying to the westward of Bathurst, the Ophir Diggings being thirty-five miles north-west, on the Summerville-creek, near its junction with the Macquarie River. It was estimated that there were about 2,000 persons at Ophir, and hundreds scattered in other directions. Several parties working in company were known to have secured large returns; one individual, who, with five others, had made their labour a joint-stock operation, calculating his share as about £2,000. Already upwards of £20,000 was said to have been gathered. Purchases of gold and gold-dust had been effected on the spot to the extent of £9,000. Among the specimens transmitted to Sydney, and which were being exhibited, was a lump weighing 46½ ounces gross, alleged to be almost entirely virgin gold. A letter dated the 29th of May from that place, written by a resident who had visited the diggings, did not give, in every respect, the most encouraging account of proceedings. "Where one person," he says, "is lucky, and finds £20 or £30 worth of gold in a single lump, fifty persons are scarcely earning 10s. a day, and forty-nine no more than the cost of their rations." The party in question, however, weakens his warning by the statement, that, during the only two days he was at the diggings, he obtained gold to the value of between £5 and £6. Meanwhile, every branch of labour is deranged. Stations are completely deserted, and sheep and cattle left to go where they like. Articles of food have gone up, in some cases 200 per cent. The captain of the "Thomas Arbuthnot" had great difficulty in getting away from Sydney. Although he promised his crew double wages, some six or seven left him; and with two armed policemen, night and day, one at each end of the ship, those that could swim got off. The "Lady Clark" was ready for sea, without a soul on board but the captain; and he was about starting, with his articles in his pocket, on the road to Bathurst, thinking he might induce some sailors to return. Sailors in Sydney were asking £80 for the run home, and a guarantee of procuring them a ship to return direct.

FOREIGN MISCELLANY.

The inauguration of the statue of Joan of Arc, the work of Louis Philippe's daughter, the Princess Marie, has taken place at Orleans, without any ceremony or speech, but the inhabitants appeared deeply interested in the event.

The Belgian Senate has been dissolved in consequence of its recent vote on the *droits de succession*; the electoral colleges are convened for the 27th inst.

Accounts have been received of the ceremony of cutting the first sod of the Norwegian railway, which is to run from Christiana to Lake Morsen,

Its length is only fifty miles, but it will connect the seaboard of Norway with several hundred miles of inland navigation.

In a recent number of the *Literary Gazette*, it was stated that M. Simonides, a Greek savant, had discovered in the old papers of a Greek convent, an indication that the original MS. of the Acts of the Apostles was buried in an island in the Sea of Marmora. We now learn that a search has been made in the spot pointed out, and that it has led to the discovery, not of the Acts, but of a copy of one of Aristotle's treatises, and a map of the islands. The things appear to have been interred by a monk, about the year 1204.—*Morning Post*.

At Turin, a rigid examination of refugees has commenced. Each must declare, on solemn oath, the reason of his leaving his own country; and official permission for further sojourning is granted only to such who prove that they emigrated on account of politics, and then only provisionally, and for a short space of time.

His Neapolitan Majesty has very narrowly escaped death. He was driving in the vicinity of the Caserta Railway, and was about to cross the line, not observing a train rapidly advancing. A countryman rushed forward and held the horses' heads, to the great consternation of his Majesty, who imagined a hostile intention on the part of the man who was in fact saving his life.

The latest accounts from the island of Ischia state that Poerio is still in bed, chained to the wall. His companion, Pironti, is equally cruelly treated.

The Austrian indemnity to Russia for its assistance in Hungary is officially stated as amounting to five hundred and sixty thousand pounds, of which one hundred thousand are to be paid in salt from the mines of Cracow, and the remainder in specie within the course of three years' time.

Subscriptions in behalf of a line of steamers between New York and Galway have been received in New York, to the amount of 170,000 dollars, and assurances have been given that 250,000 dollars will be taken in Ireland—total, 420,000 dollars—which is more than will be requisite to build the first vessel.

A letter from Sydney, dated February 7, 1851, states, that the turf of the first Australian railway has been turned. It is intended by the company to carry the line as far as Goulburn, a distance of 120 miles. It will open up a wonderful country for all kinds of produce.

Mr. T. Anstey, of Van Dieman's Land, died in March last, at Anstey Barton, his seat in that colony, and where he had settled for some years. He was father to Mr. Chisholm Anstey, M.P. for the borough of Youghal, and was a member of the Church of England, though his son is a distinguished member of the Roman Catholic Church.

SCENE IN A BAPTIST CHAPEL.—At the Cambridgehire Petty Sessions, a man named Dowman was charged with illegally disturbing the congregation of a Baptist chapel in the village of Coton (about three miles from Cambridge). It would seem that the congregation of the chapel are not celebrated for their erudition, and in a public-house on the East-road, Cambridge, a conversation arose over some potatoes as to how easily they could be duped, and eventually it was agreed between some parties, whose names were freely stated, that an imposition should be attempted, and several wagers were laid upon the result. It was arranged that Dowman, who is a travelling hawk from Colchester, and who was considered the best hand at recitation, should personate a Baptist minister, and he being dressed for the part, and put on large spectacles to prevent recognition, proceeded to Coton with his confederates on the 18th May, introduced himself to the deacon, and presented a letter (with a fictitious signature), saying that he was engaged in preaching and collecting on behalf of a missionary society. Eventually the appointed preacher made way for him, and he ascended the pulpit, gave out a hymn, engaged in prayer, and then taking his text, Ezekiel xi. 33, proceeded to read sundry passages from a printed book, which turned out to be Baxter's "Saint's Rest." The congregation, being used to extempore discourses, evinced symptoms of disapprobation, and at last the mock preacher fairly broke down, entreating the audience to excuse him, as he was not in the habit of addressing such large congregations. Mr. Bradfield, the regular preacher, then rose, and cautioned his congregation not to part with any money, as he knew nothing of the party who had addressed them. This spark caused an explosion, the storm burst, the term "impostor" resounded on all sides, and Dowman had to make his escape to a fly, in which his confederates were waiting for him. Dowman was met in Cambridge next day by Mr. Bradfield, and having been identified, this process was eventually issued. The magistrates sentenced Dowman (who let judgment go by default) to pay a fine of £10 and the costs, which was made up among the confederates who had planned this ill-timed joke.—*Daily News*.

THE BARONESS VON BECK.—We observe that Mr. Bentley, the publisher of the late Baroness Von Beck's book, has, in addition to declaring his conviction that she was no impostor, advertised for publication, "A Refutation of the Charge of Imposition and Fraud," by M. Constant Darra de Moroda. M. Paul Hajnik and Mr. Toulmin Smith write to the *Examiner* to the effect that Darra had acknowledged in the Birmingham police court, that he had been warned by General Vetter against the pretended Baroness, but, notwithstanding, attached himself to her service on account of his needy circumstances.

RAILWAY INQUESTS, AND MORE ACCIDENTS.

The coroner's inquest on the six unfortunates killed at Bicester on Saturday week, commenced on the following Monday, was continued on Tuesday, Wednesday, and Thursday, and again adjourned till Monday last. On the first day, the foreman of the jury drew attention to the presence of Sir H. Verney, and other of the railway directors, and they were directed to withdraw, lest they should intimidate the official witnesses. It will be remembered that the catastrophe was caused by the locomotive taking one line of rails, and the carriages another; the former almost driving into the station-master's house, and the latter falling over on the other side. The engine-driver stated that he did not know he was to stop at the Bicester station until within a quarter of a mile of it, when he saw the red flag, and it was too late properly to reduce his speed. He could only suppose that "the points" had been changed as the tender passed over them; but the station policeman was sure that "he held the lever down till all had passed, and felt no jerk at the points." Mr. Bruyeres, superintendent of traffic on the London and North-Western Railway, gave it as his opinion, that from the velocity at which the locomotive was going it could not turn off the straight line; but that the tender and carriages followed the points, and were consequently wrenched from the engine. The evidence of some of the surviving sufferers gives a frightful picture of what a railway traveller may, in a moment, be called to experience. A passenger named Smith said:—

Before the carriage was overthrown I was thrown from my seat on my back. All was confusion. More than three hours elapsed before I was extricated. I spoke to the poor soldier as he was lying across me. There was a crush, and I felt an immense weight on my body, so that I could hardly breathe. There was great pressure on the lower part of my body. It was quite dark at that time. Before the accident it was getting dark. I had not space to move. I could not move my hands; my body was completely jammed in. I could just move my head. I did not once lose my recollection. I was certainly for three hours in that position. I knew that it was the soldier who was beside me, for I felt his epaulettes. There was no other soldier in uniform. His legs and the lower part of his body were thrown across my body. I presume he died very quickly. I heard him groan after that. I did not hear him again. I spoke to him and then I found he was a corpse. His head was leaning on my right shoulder; his face turned towards me, so that had he breathed I should have known. . . . I am anxious to speak of a boy who came to my assistance, for I think my life was saved by him. When the woodwork was sawn away so that my face could be seen, a wet handkerchief was put down to me. The boy crept through the aperture which had been made, and held down a wet handkerchief to me, with great danger, I believe, to himself. Without that I should have fainted. I have since heard that the boy's name is King, and that he is the son of a widow in Bicester.

Another name mentioned with gratitude, is that of Mr. Wyatt, a student of King's College, and who, with Mr. Acton, a surgeon, of London, uninjured themselves, rendered valuable assistance to their suffering fellow-passengers.—The inquest concluded on Monday. After a lengthened address from the coroner, and an hour and a half's deliberation, the jury returned a verdict of "Death from accidental causes;" but added a long series of remarks, concluding thus:—

That whilst the jury find that there was not that measure of culpability in the conduct of any of the company's servants as to warrant the finding of an adverse verdict against any of them, yet they feel that it is due to the public safety that some greater means of protection to life and property than now exists should be resorted to by the company, and that in the monopoly which railways have achieved in travelling, the lives of passengers should not be jeopardized at the shrine of interest and dividends.

The jury find that a single line of railway necessarily involves more danger to passengers than a double one, by reason of the trains having to pass over junction points in the one case which would not be required in the other. They also find that trains are occasionally delayed at the stations to prevent collision with other trains, and hence that the engineers on duty are superinduced to travel at a greater speed than is consistent with safety on a single line of railway, in order to observe the times appointed for their arrival at stations. These and other matters of more minute detail impose upon the company's servants a degree of watchfulness and care on a single line of railway almost superhuman; and that the pointsman in the discharge of his duties is liable, from a mere accidental slip or fall, or from a want of nerve or that presence of mind which is so essential in cases of difficulty and danger, to be the innocent or accidental cause of destruction to life and property.

The jury therefore earnestly urge upon the directors of the company, as they value human life and deplore the sacrifice of it, that they will cause a second line of rails to be laid down without delay, as a means of preventing the recurrence of such a dire calamity as that which has now formed the subject of their very anxious inquiry and most painful deliberation.

As no lives were actually lost by the Hornsey collision, an inquiry could only be instituted by order of Government. Captain Laffin, R.E., one of the Government inspectors of railways, has been engaged two days in an investigation of the causes of the accident; but as the Company's officials refused to allow reporters to be present, and forbade their servants to afford any information, the public must remain in ignorance, unless one of the injured bring an action for damages, and extort the particulars in a court of justice.

As an early morning train from Shields to Sunderland was passing the bridge over the High-street, Gateshead, it encountered two engines standing there, and a serious concussion of heads was instantaneously felt throughout the train.—Mrs. Taylor, a resident of Bury, had taken advantage of an excursion train to Redcliffe to visit, with two of her daughters, some friends there; getting into the train in the evening, as it was about to start, she fell, and was so crushed that she died in a few hours.—At Broxbourne, on the Eastern Counties line, a passenger stepped out of a train for a moment, and, returning, was caught by another train, and squeezed so

severely that he presently expired.—Early on Wednesday morning, a passenger train on the Midland overtook a luggage-train on the road between Nottingham and Cadnor Park. It being at the time exceedingly foggy, the engineer was not able to see the luggage train until within about ten yards' distance. He then called out to the stoker, "Jump off, Jack!" at the same time jumping from the engine. The stoker, however, remained at his post. The collision was fearful, smashing the engine, tender, and break. The body of the stoker was fatally mutilated; the engineer fell upon his head, and was much bruised. The coroner's jury returned a verdict of manslaughter against one of the men in charge of the luggage train, and recommended the dismissal of the other from the Company's service.

THE GREAT EXHIBITION.

The eleventh-hour Swedish contributions have now been arranged for public inspection. The collection is miscellaneous: a gigantic bomb-gun, loading at the breech; a huge porphyry urn, weighing six tons; skilful works in metal and wood, and rare furs. The whole is sent at the King of Sweden's personal expense.

Among the novel home contributions, is an invention of unpretending appearance but of excellent promise for real value, by Mr. Dick of Ayr; numbered 431 in Class X. It is a protective casing for the wires of the electric telegraph, especially meeting and obviating the mischief to which the wires are liable from the beating of the chafing sea on a rocky shore. It will be recollected that the telegraphic communications opened last year as an experiment between Dover and Calais was interrupted, just after made, by the cutting in two of the telegraphic chord, on the rocks forming the French shore: the rolling sea chafed it asunder in more than one place, on the sharp edges of the stone. A cheap and effective protection of the rope has been a desideratum for which inventors have much cudgelled their brains. Two very opposite qualities must be combined—extreme hardness, with perfect flexibility. In the invention of Mr. Dick these two qualities are completely blended. The material is cast-iron—at least *hard* enough; and the form adopted to secure flexibility is that which Nature herself has selected for protecting the most delicate and powerful telegraphic apparatus yet known to man—the cord of nerves which radiates from the brain to the extremities of the higher animals, through their spine or vertebral column. The backbone of a man, or that of a more flexible creature, the snake or eel, might have been taken as a pattern; but in that case there would have been a complication of "processes" and interlocking projections to imitate: Mr. Dick has taken a simpler form, and has thus unconsciously hit on the form selected by Nature for the backbone of the shark—an apparatus at once powerful and more almost than any other flexible. A large bead of iron is threaded on to the cord of electric wires, (which is previously encased, as at present, in a thick tube of gutta percha); then a perforated cylinder, like a "bugle," is threaded on to the string next to the ball; then another ball is threaded, and then another cylinder, and so on. The two ends of each cylinder are made concave, so as to receive the convex surface of the two balls on each side of it. Thus the whole string of iron "beads and bugles," makes an iron tube, which protects the electric cord on which they are threaded, and is at the same time so flexible that a rope of it massive enough to weigh thirty or forty pounds to the lineal yard (without the telegraphic cord), will double up in a loop that will lie round the rim of a hat. The merits of the contrivance is its perfect simplicity and effectiveness; it consists but of balls and cylinders, the chief cost of which must be only that of their cheap material, cast-iron. With such a protection, one would think that the wires of the submarine telegraph would be safe against the beating of any sea, on any coast. The invention would also be useful in protecting wires under our street thoroughfares, where the vibration and crushing pressure caused by heavy vehicles rapidly passing might be of evil effect to the cord of message wires.

The American department has two novelties. In one case displayed the £200 paid by Messrs. Bramah for picking their lock. A fine touch of the Yankee, that! In another case is a magnificent tea-service of gold plate, a testimonial from the citizens of New York to Mr. Collins, the founder of the American steam-packet line. The whole service is made of Californian gold, 23 carats fine, and contains no admixture of any other metal. This, which is the most singular fact of the description, is accounted for by the fact that Californian gold, besides being finer, is more malleable than gold from any other auriferous region, and, therefore, has to be worked without any admixture of silver or copper. The designs and workmanship are also very beautiful. The custom-house valuation of this costly tea-service is £1,000.

A very splendid addition was made so lately as yesterday to the collection of M. Marrel, in the French jewellery department, in the shape of a large dressing-case, intended for Mustafa Bey, brother to the present Pacha of Egypt. The case is of ebony, beautifully inlaid with brass, and the interior is profusely fitted up with boxes of silver gilt, elaborately chased and enamelled, and adapted to all the manifold requirements of an eastern toilette. The razors, hair brushes, &c., are mounted in ivory, inlaid with silver; and every box and cavity is lined with crystal, to facilitate the cleansing of the interior. This box, which cost the eminent firm abovealluded to eight months in time, and upwards of £1,000 in material and workmanship, was constructed expressly

with a view to exhibition in the Crystal Palace, previous to its being sent to its future destination; but the great variety of its details prevented its completion so as to be sent over before her Majesty's departure for Osborne. Before leaving Paris, it was shown to the President, who warmly commended its design and workmanship.

The number of visitors is rapidly rising again to the highest point yet attained. On Monday there were 60,497 visitors, and yesterday 62,622. Season-tickets are also again looking up in the expectation that the Exhibition will not close without some such ceremonial as that by which it was inaugurated. It is said that the commission have resolved on funding, for use on a future occasion, whatever surplus may finally remain.

POSTSCRIPT.

Wednesday, September 17, Two o'clock.

FOREIGN INTELLIGENCE.

Despatches of importance were received on Monday evening from Madrid, by the French Minister for Foreign Affairs, and immediately afterwards M. Baroche went to the Elysée and was soon joined by the Spanish Ambassador and Lord Normandy. France and England, it is understood, are decided on preventing a rupture between Spain and the United States, and in preserving for the former her valuable colony, but with the introduction of some indispensable reforms in the internal government of Cuba. A French steamer left Havre yesterday for Washington with despatches from the French government and the American minister. The President has performed the ceremony of laying the foundation stone of the central Market-place of Paris. Besides the usual deposit, a large case was cemented into the stone. The curate of St. Eustasie made a religious discourse, and the President the following speech:—

Gentlemen,—During forty years it has been in contemplation to erect a vast monument destined to preserve from the inclemency of the seasons that numerous class which suffers daily in order to furnish Paris with the provisions necessary for its existence. But thanks to the enlightened direction of the Minister of the Interior, thanks to the energetic concurrence of the municipal council of Paris and of its worthy head, thanks to the decision of the National Assembly, this work, which I have so long wished for, is at length on the eve of accomplishment. The construction of these markets, a real benefit for humanity, facilitates the furnishing of Paris with provisions, and calls into concurrence for that object a greater number of departments. It is not a work purely municipal, for Paris is the heart of France, and the more its life is active and powerful, the more it communicates with the rest of the country. In laying this first stone of an edifice of which the destination is so eminently popular, I deliver myself with confidence to the hope, that, with the support of good citizens, and with the protection of Heaven, it will be given to us to lay upon the soil of France some foundations whereupon will be erected a social edifice sufficiently solid to offer a shelter against the violence and mobility of human passions.

As the President returned along the quay of the Tuileries in an open caleche, escorted by a strong detachment of cuirassiers, he was assailed with stunning cries of "Vive la Republique!" from a large crowd, which had assembled there apparently for that purpose. Two of these devotees of the Republic were arrested on the spot, and conducted across the river to the prefecture of police. The significant allusion of the President, at the close of his speech, to the prolongation of his powers, is the subject of much comment.—The Committee of Permanence has justified the Minister of the Interior for subjecting Ardèche to a state of siege.

The Austrian loan is being slowly and reluctantly taken up by the monied classes of the empire.—Saphir, the well-known Viennese humorist, was arrested some days ago for writing a funny article on the recent ordinances abolishing the Constitution, and has already been tried and sentenced to three months' imprisonment and three months' suspension of his journal, the *Humorist*. In fact, says the *Daily News* correspondent:—

The whole press of Austria is ruled with a rod of iron. No journal ventures to remark upon the internal Government and its measures. The papers contain merely extracts from Austrian "blue books," feuilletons, and an occasional article on foreign matters. Correspondents of foreign newspapers are watched most closely, and should any one known to the police write the slightest word offensive to the Government, he is immediately pounced upon, and, if a stranger, expelled, or, if not, locked up for such a period as the police please. Liberty of opinion is crushed entirely—so far as its expression in the press is concerned; while the Government would most assuredly punish all who venture to think freely, could a police be invented for discovering men's thoughts. So terrible is the absolute power of the Austrian Government, and the means it employs to maintain it, that mutual confidence on political subjects is avoided by all but the most intimate friends. Men fear one another, speak in whispers when with a friend, and even then a bystander can detect the furtive glances of the eye, watching whether they are observed or are likely to be overheard. I have seen it myself hundreds of times. The cafés and restaurants abound with police spies, and no one is safe. A more terrible state of society can hardly be imagined, especially in a city like Vienna, where domestic life is a thing hardly known, every one dining and supping in places of public resort.

CORN EXCHANGE, MARK-LANE, Wednesday, Sept. 17, 1851.

With moderate supplies of Grain and Flour fresh in this week, our trade is steady, at Monday's prices.

Arrivals this week:—Wheat—English, 1,680 qrs.; Foreign, 2,770 qrs. Barley—English, 230 qrs.; Foreign 870 qrs. Oats—English, 50 qrs.; Irish, 500 qrs.; Foreign, 2,110 qrs. Flour—English, 1,330; Foreign, 1,730 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under 5s. 0d.
For every additional Line 0s. 6d.
Half a Column.....£1 10s. | Column.....£2 10s.

A Reduction is made on Advertisements repeatedly inserted. All Advertisements from the country must be accompanied with a Post-office Order, or by a reference for payment in London.

THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year, and 6s. 6d. per quarter.

Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

TO CORRESPONDENTS.

Received for the Melbourne Church-rate case, from

Robert Hardy, Esq., of Edinburgh. £5 0 0

Dr. Epps..... 0 10 0

and 10s. from Dr. Epps for the Brighton Church-rate case.

The Nonconformist.

LONDON: WEDNESDAY, SEPT. 17, 1851.

SUMMARY.

IN respect to home politics indifference is still the order of the day, and may be best typified by the sale of the materials of the old House of Commons—one of the most suggestive, if not important events of the week. Railway accidents, indeed, create a temporary excitement and much discussion—to which we hope the verdict of the coroner's jury in the Bicester catastrophe will give a salutary and practical direction. It is evident that railway directors are, by their reckless parsimony, realizing increased profits, at the fearful risk of life and limb to the public. But we have reserved this question for more specific remark in another column.

From such unpleasant realities we must descend to mere gossip and conjecture—such as mysterious hints at ministerial modifications, supposed to refer to the retirement of the Marquis of Lansdowne and Sir George Grey from the Cabinet, from advanced age and ill health, and the return of the Premier to London, with the object, according to some very knowing ones, of concocting his new Reform Bill—as though Lord John Russell were likely at this early period, to trouble himself about such a Pandora's-box. It is not surprising, however, that while other topics are scarce, this vital question is exciting increased attention. The frequent lucubrations of the semi-ministerial *Globe*, are seized upon as affording some clue to a plan which is, probably, as yet unformed, even in the brain of the Premier, though that journal promptly disclaims "the soft impeachment." Next to its hostility to household suffrage, as advocated by the Reform Association, the leading idea of the *Globe* is the principle of double election, "in which the members of local bodies, elected by a wider suffrage, should constitute select constituencies for central ones," as in the election of the Senate of the United States. We can scarcely imagine that Lord John Russell can concur in so preposterous a scheme—which he surely must see would be scouted with as much scorn and disgust throughout the country as some of Sir Charles Wood's recent budgets. No—we repeat that the new Reform Bill will be what the public decides it shall be, and if no vigorous and general efforts are made to indicate the popular feeling, it will, without doubt, prove a miserable abortion.

The Congregational Board of Education is proceeding with vigour in the prosecution of its plans for promoting the cause of popular and voluntary education. The meeting held during the last week at Leeds, appears to have been highly successful, eliciting an amount and combination of support which augurs well for the progress of the movement. At the Conference were present representatives from all parts of the country, who entered heartily into the object of the meeting, and formed a Yorkshire auxiliary to the Congregational Board. This week a Conference was to be held at Manchester, besides meetings in various towns of Lancashire. The specific object of this new movement is to raise a sum of £6,000 in donations for the purpose of completing the Normal Establishment at Homerton College, so as to accommodate both the male and female training department, and to obtain an income of at least £4,000 annually for the support of these establishments, grants to schools in needy districts, and necessary expenses in working the scheme. The plan of organization embraces local committees in each large town or district in connexion with the County Board—the objects of the latter being to promote the formation of local committees, and the raising of funds throughout the county; to diffuse information on the principles and

objects of the Congregational Board, and on the educational system adopted in its Normal Schools; to encourage the establishment of day-schools, more especially in connexion with the Congregational Churches of the county; to collect statistics of public schools conducted on the Voluntary principle; and, generally, to use all available and legitimate means to increase the amount, and to improve the methods of primary education. The success of so promising an organization will of course depend upon the sustained zeal and liberality with which it is carried out. Before closing our notice of the movements of the Congregational Board, we cannot refrain from calling attention to the statistical information, furnished by Mr. Baines, in his able speech at the public meeting as to the educational means of Leeds, as gathered from the recent census returns. From this statement it would appear that in Leeds there is educational accommodation provided for one in every eight and one third of the inhabitants. Such a gratifying state of things will, no doubt, be found to exist elsewhere when the complete returns are published, and will furnish a practical and unanswerable reply to those who are continually asserting the alarming deficiency of the means of education, and calling for Government assistance to make it good.

Authentic, although meagre intelligence, has been received respecting the long-lost Arctic expedition. Some relics have been discovered by the searching ships, which establish the fact that Sir John Franklin and his gallant companions passed the winter of 1845-6 at Cape Riley, and the apparent absence of any papers testifies that up to the period of the departure of the expedition in the spring or summer of 1846, no disaster had occurred to prevent its progress. The "Prince Albert" had, according to the last accounts, again entered the Arctic Ocean, and was, when last seen, in company with the American ships near the Duck Islands. The Admiralty are in daily expectation of receiving despatches stated to have been left for them by the American ships at Sievely, which will, it is hoped, contain further details of the news of our missing countrymen.

There seems strong reason for believing that the alleged plot of European revolutionists was an affair concocted by the police at Paris, with a view to forward the schemes of Prince Schwarzenburg, with whom there is good ground for believing the French Government is cordially co-operating. The German Agitation Committee in London, utterly repudiate all knowledge of the plot alleged to have been planned by them, or even any knowledge of the individuals arrested in Paris. Probably the alarm was raised to furnish a pretext for the new police regulation, requiring all foreigners intending to reside permanently in Paris, or exercise any calling there, to present themselves personally to the authorities, and obtain permission to remain. Louis Napoleon and his ministers appear to be zealously bent in earning their reputation as the subservient tools of absolutism, and in establishing the reign of lawlessness.

The most recent authentic intelligence from Cuba—so far as anything reliable can be deduced from lying reports fabricated to further the aims of American buccaneers—leaves but small prospect of the success of Lopez and his band of ruffian "patriots." The *Times*, we observe, dwells with much emphasis on this flagrant violation of international law, and the sufficiency of the United States Government and constitution to provide, if they will, an effectual remedy for such lawless aggressions—hinting, however, at the desirableness of the interference of the great maritime powers, if the American Cabinet fails in its duty. The latter, however, appears to be acting in good faith, and is, we are told, "trying its utmost to preserve the faith of treaties;" but is certainly not likely to submit to the arrogant dictation of European powers.

The intelligence from the Cape is anything but encouraging to British supremacy. The Kafirs and their allies, retiring before the troops of Sir Harry Smith, have abandoned Kaffraria, and made inroads into the colony—their plundering expeditions having spread themselves over all the Eastern districts. The spirit of turbulence and strife (says the *Spectator*) is spreading rapidly from one to another tribe of the dusky races. Nor is the temper of the white settlers of much better augury. The promulgation of Earl Grey's instructions for creating a Council of Six rekindled political anger. The subsequent intelligence of the discussions in Parliament somewhat allayed that perilous mood; but only to break out with greater fierceness than ever, when Earl Grey's last scene in the House of Lords, at the close of the session, is rehearsed at the Cape. Even as affairs stood at the time of the last despatches, the inimical and evasive conduct of the Imperial Government had paralyzed the efforts of the colonists in their own defence.

WEAPONS FOR THE PENDING WAR.

THE reaction—or that for which we have no handier term—has everything its own way at present. Kings and priests work their own sweet

will unresisted, except by a murmur. No where is the blow returned that is dealt by sceptre, sword, and crosier, at the many-headed people. Six-millions of Frenchmen gave up the franchise without an *émeute*. Italians are bastinadoed or incarcerated, and here and there a dagger gleams in vengeance. Germans are immured in old feudal dungeons, and left to perish by the Rhine, and their neighbours only groan. Louis Napoleon canvasses the Austrian embassy for its vote and influence in the presidential election by expelling thousands of foreigners from the only city in which they can live by their craft—still only sighs are heard. Europe is gagged and handcuffed. There is no struggle going on—there is only brutality on the one side, and sullen submission on the other.

But this will not last, and ought not. Every one foresees that the submission will change, at a certain point, into furious resistance. That point is not the exhaustion of patience, but the convergence of advantages. The people are not waiting till yet greater outrages shall have heated their temper to exasperation, but only till their leaders' plans shall have been perfected, and the fitting opportunity have arrived. The French elections afford the democratic party their last chance of appealing to law—if that chance be removed, what remains, they ask, but to strike? When adjured to use only legal, constitutional, and peaceful means, they reply, "We would, and joyfully, if we had them. We agree with you in denouncing the employment, in this country, of even the shadow of physical force; but what would you do, if you had no Parliament, no press, no trial by jury, no right of public meeting? Would you not do as did your fathers—strike? You bid us rely upon the power of opinion—you might as well bid a dumb man rely upon the power of his speech. Our mouth is plugged up—we can do nothing for the truth in our hearts but by our hands. We intend only to wrench out the gag, and then we will trust to the tongue for the diffusion of those thoughts which now struggle within us. Cease, then, to taunt us with homilies on the beauty of peaceably-begotten liberty—liberty to us must come through war; we will cherish her by the influences of peace."

It is not our present purpose to examine the reasonableness of this representation. Believers in the unvarying duty of passive submission to evil, will, of course, set it aside by the simple force of their faith—to many others it may commend itself as one side of a truth on the other side of which they are accustomed to look. Our object in its introduction is, that we may the more frankly utter what follows. Regarding an appeal to arms on the continent as unhappily inevitable, and believing—ay, hoping—it may issue in the prostration of the tyrants at the feet of those on whose necks they now stand, we look rather with anxiety to what shall come next. One act will not complete the drama. Suppose the French people re-enfranchised, the Republic saved, the Bonaparte, Bourbon, and Orleans, cast out together—the German princes again crouching to their subjects—the King of Prussia bound under heavy securities to observe the independence of Parliament, the freedom of the press, and the liberty of worship—the Kaiser compelled to make a reality of his grim jest about ripening the constitution of March—Hungary again self-governing—Rome, at last, the capital of free and United Italy. What a legion of dangers would begirt and lurk within this fair structure! We will do the people of France, Germany, and Italy, the justice to believe that the guillotine would not be set up—that the energy of passion would not be followed by the apathy of exhaustion—that Bibles would circulate freely from Genoa to Naples. But we tremble for the difficulties that would beset the victors, and we distrust the solution they would attempt. They will have at least two foes yet unconquered—the labour problem and the priest power. The former will press, we fear, with tremendous momentum, for adjustment, and disastrous efforts will be made to comply. Capital, frightened by the strife, will withdraw itself, as it wont, and precipitate tens of thousands of hungry workmen upon the power which they have just set up. With unlimited ideas of its resources, they will demand to be employed and fed; and, however admirable their patience, they will not be put off. To what impossible tasks the new governments may pledge themselves, from generosity or theory, we tremble to think. They will not, we see too much reason to fear, content themselves with liberating industry, but will attempt the sublime impossibility of organizing it. On the other hand, there will be in every village a consecrated emissary of absolutism. Jesuits may be hunted out of a country, religious houses may be suppressed, but the local priesthood the Revolution would not root up. The curé would preserve his allegiance to the Pope, though the Pope were a refugee in Golden-square; and though the curé be ready again to bless the tree of liberty, he will be as a worm upon its trunk. The mass of the people, from the Seine to the Danube, from Hamburg to Sicily, will yet have to be elevated from that dead level of political ignorance and religious

serfdom on which it has hitherto proved unsafe to found the institutions of self-government.

We do not reproach, nor would we dishearten the democratic leaders. Their tendency to rely upon institutions for changing a nation's condition is the most unhappy, but quite a natural effect, of their political training. They have been accustomed to a vast and complicated machinery for governing an empire at the will of its head—soldiers and police, judges and magistrates, tax-gatherers, teachers, priests, street-cleaners, all responsible to one authority. No wonder that they conceive nothing is necessary but to change the direction of this enginery, or to enlarge its scope; but, until this delusion be got rid of, we can have little hope for the destinies of Europe. We urge those devotees of continental regeneration who may be now in our country, to mark well the fact that the same period in our history to which they point as justifying their appeal to the sword, also instructs them in the use they should make of their victory. The men who overthrew the Stuarts did not succeed in imposing upon the nation a newly-constructed form of government, but only in re-establishing a few ancient principles, from which have grown up whatever of liberty and security we now enjoy. So let the men who may shortly have it in their power to extort charters and to frame constitutions, moderate their expectations and circumscribe their efforts. Let them be content with winning ground on which they may securely build a popular Parliament and a pure tribunal, free congregations and a free press—then may they safely commit to the future their own reputations and the realization of their brightest visions.

DEATH ON THE RAIL AND IN THE COAL-PIT.

WE deem it fortunate that a lull in domestic politics permits the public attention to dwell upon the recent railway and colliery catastrophes. The casualties briefly recorded in another column, have quite a dramatic interest; but it is only because the spectators and survivors have due audience given to their stories. On a Saturday evening, a heavy excursion train leaves London for Oxford. As it approaches Bicester, the driver observes the white light turned towards him, which signifies that all is right; and having no orders to stop there, he does not check the rattling speed at which he is going. The station-master has been told that the train is to stop there, but seeing the speed at which it is bearing down, he calls to his assistant, who is waving a red flag, to let the train go by; and then recall it; the driver, however, has seen the flag, and is checking his hard-mouthed steed. The assistant, not hearing the station-master, has his hand upon the lever of the "points"—those iron lips which, as every one has observed, guide the train from one line of rails on to another. The engine follows the guiding of the "points"—but the tender does not, so rapidly has the train come down. The linking irons are broken in a moment; and while the former is plunging against the porch of the station, the latter is dashing through a gate on the opposite side, and tumbling headlong into the turnpike-road. Dreadful is the crash! In the first of the overturned carriages, are a soldier on a visit to his betrothed, a maid-servant on a similar errand, a son going to see his parents, the child of the engine-driver; these, with two others, when at length extricated, are dead; others are found crushed, bleeding, and almost breathless; for three hours they have lain in darkness and anguish. On the very next Monday, a luggage train on its way up is stopped near Hornsey by the inability of the driver to close a tap which he had opened to let off the superfluous steam. As the line is not furnished with telegraph wires, the station-master has to send his sole assistant to London for another engine. Meanwhile, a second luggage-train approaches, and by a man's running up the line that is brought to a stand. Presently an excursion-train is seen approaching, and it, also, is pulled up. By the time the first train is got in motion, a fourth is dashing round the curve of two hundred yards, and as it receives no warning, and dusk is coming on, is close upon its predecessor before a check can be given. This some of the passengers observe from the windows, and they cry to each other, "Jump! Jump!" leaping as they speak from the hastily opened doors, at the risk of broken limbs. Those who remain are thrown one upon another; many are severely and some dangerously injured. We must mention one more case, which concerns the servants of a company alone. On a foggy morning, a train of mineral waggons are started from Nottingham, in the charge of two men, one of whom seems to have overslept himself by half an hour, and the other to have delayed starting till the arrival of his comrade. A passenger train overtakes and runs into the laggard cars—the driver saves his life by leaping off, but his less agile fellow is fatally mutilated.

Another class of accidents are of frightful frequency—those in collieries. Science and the legislature have done something to protect the

lives of the grimy race, who spend more than half their days in the bowels of the earth, to fetch thence treasures more precious to England than the gold of the ancient or modern Ophir. Nevertheless, we hear, within few weeks, of half-a-dozen deplorable occurrences in these regions. One morning, the "bucket" descends a shaft with a party of nine, three of whom it deposits midway; then, as it proceeds to complete its journey through dim space, the rope snaps, and the remainder are flung to the bottom, and crushed by the falling upon them of the line to which they trusted. A few days later, a group enter a gallery, carrying in their hands, with one exception, lighted candles, instead of a safety-lamp; the inflammatory atmosphere is presently in contact with the flame, and thirty-four men and boys are blown to destruction. Once more, the bucket is bringing up three, and carrying down eleven; when suddenly the rods that sustain the apparatus yield to an undetected flaw, and both companies of unfortunates are precipitated a depth of some 160 feet. On each occasion, the report of the fall or the explosion gathers around the pit a wailing multitude, all anxious for the fate of husbands and fathers, uncertain, perhaps, for many hours who are fated to widowhood, orphanage, and want.

We are accustomed to speak of these disasters as "accidents,"—they should be described as culpabilities. An accident is an occurrence that could not be foreseen, and such occurrences become fewer and fewer as we increase our foresight by improving our acquaintance with natural laws. The causes of railway collisions and colliery explosions are rarely within this daily decreasing category. Locomotives do not upset nor bucket-ropes break from caprice. There is no viciousness in the steam-engine; no rebellious blood in the atmosphere of a coal-gallery. The qualities of iron, steam, and gas, are more obedient and reliable than those of the horse or mule. It is from a neglect of obvious precautions, and a niggardliness of governing intelligence, that docile engines dash themselves and their human cargo to pieces, and the simple mechanism of a chain and pulley gives way when a dozen lives are in suspense. As the jury in the Bicester case well observe, railway servants have imposed upon them superhuman duties—required at once to fulfil orders and to repair omissions, to combine the exactitude of automata with the vigilance of Argus, to be unwearied with protracted labour and undistracted by appalling dangers. In the collieries, we have it in evidence that the men are sometimes bullied by the ruthless despotism of managers into recklessness of life, and are generally carted up and down stupendous chasms by the same rude apparatus which serves for baskets of minerals. Dividends and profits are the paramount care—passengers and employes may leave or take the risk of death and mutilation!

ANOTHER MAN OF MARK AND SERVICE GONE.

THERE is an announcement to-day, in our list of "deaths"—always a bulletin of sorrow to some—which will excite profound regret in all who read it, as it does in ourselves. The Rev. Joseph John Freeman, one of the Secretaries of the London Missionary Society, is no more. He had gone to the baths at Homburg, for the recovery of his health, which had been impaired by labour and anxiety. He wrote thence, by the hand of his daughter, saying that he had been attacked with rheumatic fever, but had survived the crisis, and was recovering. The very day that letter was despatched [September 8] he died.

Personally, we had but little acquaintance with Mr. Freeman—our ordinary pursuits lay in different routes. But we knew him to be a man of strong mind and deep convictions, of bolder views and larger sympathies than were apparent on the face of his public life. He was best known to us, as to the world, as the adventurous Christian missionary of Madagascar and South Africa—as a worthy confrère with Knibb, Williams, and Moffat. What perils he braved, what labours he endured, what successes he achieved, his published works, and the records of the society to which he was attached, remain to show. Besides his personal and official services to the missionary cause, there were his special and more political efforts on behalf of once of the aborigines and the colonists of South Africa. The pamphlet from which sometime since we quoted largely, the volume more recently reviewed in our columns, and Mr. Freeman's speech at the last annual meeting of the London Missionary Society, show how clearly he understood, and how strongly he felt, the ruinousness as well as wickedness of the Governmental policy in those regions. Mr. Freeman seemed just the man to arouse the British public on the subject—for he could speak with the authority of personal knowledge, as well as with the force of patriotic, humane, and religious earnestness. We hoped he would have done a work for the Cape colony and Kaffraria analogous to that which Knibb did for the West Indies. Little thought we that he would have been cut off in the commence-

ment of the labour. But Providence had so ordained it—and we can but console ourselves with the thought which we hope may comfort those who will most feel his loss, that though his work seem unfinished, his rest and reward are not less sure.

SOIREE TO G. THOMPSON, ESQ., M. P.—We are informed that the death of the second son of the hon. member for the Tower Hamlets, which took place on Sunday evening last, after a long and painful illness, rendered necessary the postponement of a *soirée* proposed to be given to Mr. Thompson by his constituents at the London Tavern.

ADDRESS OF SARDINIAN WORKMEN TO THE ENGLISH "FRIENDS OF ITALY."—"The Italian workmen, who have come from the Sardinian states to admire the wonders of cosmopolitan industry exhibited in the magnificent Crystal Palace, erected by British genius for so noble a purpose, believe that they would neglect a sacred duty of gratitude if they quitted the shores of the Thames without addressing their warmest thanks to you, the friends of their unhappy country oppressed by the stranger. We who thanks to our statute, enjoy the advantage of free institutions, are yet but divided by the Ticino from those brethren the cry of whose long martyrdom is first addressed to us. May the great British nation be impressed by you in favour of the unhappy Peninsula, so that in the approaching struggle of the peoples, she may meet with the powerful support of British influence. May the blessing of that God rest upon you, who has marked out with his almighty finger the boundaries of our nationality. That nationality, opposed by foreign invasion, and by him who impiously and tyrannically arrogates to himself the right of representing the God who is the Father of the peoples on earth, will arise more rapidly if it meet the sympathy of free nations, and more especially of yours. (Signed) THE ITALIAN WORKMEN OF THE SARDINIAN STATES IN LONDON.—London, Sept. 8, 1851.—[Sixty-seven signatures are appended: the first of which is Angelo Viazza, ex deputy.]

THE ARCTIC EXPEDITION.—It would seem from the intelligence contained in our last to be almost certain that Sir John Franklin proceeded north-west from Wellington Channel. Captain Penny found a heavy barrier of ice in Wellington Channel, not very far from its opening from Barrow's Straits, but a most remarkable change was observed as he passed to a more northern latitude; the ice which he had left (as is usual at that early season, April and May) firm and solid, was here decayed and unsafe, and at last the travellers came upon open water, drift wood, Arctic animals and birds—the latter in enormous numbers. Here were all the signs of an improved climate. Sir John Franklin's party may still be living, though unable to extricate themselves from the great northern ocean. The *Morning Chronicle* states that Captain Penny is pleading for a powerful steamer, with which he may return immediately to the search. If this be granted him forthwith, he is prepared to proceed without a moment's delay to Lancaster Sound, which he is persuaded he can reach before the ice closes in for the winter. Nothing, he says, can vanquish the difficulties which stopped the squadron from pursuing the course opened to them, but "the irresistible might of steam."

APPLICATION OF ASSURANCE TO RAILWAY PASSENGERS AND SERVANTS.—Next to reducing the causes of injury to the minimum, is the duty of providing against their effects. The latter principle has now a double application in connexion with railways. At the recent half-yearly meeting of the Railways Passengers' Assurance Company, the directors reported, that during the last five months, the issue had been 2,420 periodical and 1,838 excursion tickets, and the single journey tickets had been—first class, 18,979; second-class, 40,776; and third-class, 58,238. The issue of tickets had been extended to 142 additional railway stations, and 44 new agents had been secured. The claims on the company had consisted of two fatal cases, in which £1,000 had been paid, and 54 cases of injury, in which sums varying from £1 to £425 had been paid; making a total of £2,068 8s. 6d. paid as compensation during the half-year.—A scheme has been adopted by the Lancashire and Yorkshire Railway Company to give the advantage of insurance in case of death, and of a weekly payment in the case of injury to the company's servants. The first-class of insurances is for engine-drivers only, who on a deduction of 4d. per week from their wages, secure for their families in case of death by accident a sum of £100, or in case of disablement, 30s. per week for fifteen weeks. The second-class embraces stokers, guards, and breaksmen, who, on payment of 2d. per week, secure £75 at death, or 22s. 6d. per week in case of accident; and the third-class embraces porters, policemen, switchmen, gatekeepers, and mechanics, who, on payment of 1d. per week, secure to their families on death £50, or a weekly payment of 15s. for fifteen weeks, on disablement.

REFORM AGITATION IN THE POTTERIES.—Since the meeting at Hanley, mentioned in our last, Mr. G. Thompson, M. P., and a gentleman of considerable local influence, R. Kettle, Esq., have visited Longton, Burslem, and Tunstall, at which large and enthusiastic meetings have been held, under the auspices of the various local associations. On Friday a meeting was held at Newcastle-under-Lyne. A memorial and resolution in favour of parliamentary reform was adopted nearly in every instance.

THE HALF CENTURY: ITS HISTORY, POLITICAL AND SOCIAL.

"History may be defined as the biography of nations."—Dr. Arnold.

CHAPTER X. (CONTINUED).

Anti-slavery Excitement—the Demerara Martyr, John Smith—Mr. Brougham's motion—Emigration—Criminal, Chancery, and Parliamentary Reform.

Intense was the feeling excited in England by intelligence of these proceedings [in Demerara]. The London Missionary Society, who had sent out Mr. Smith, circulated detailed and correct information, including a report of the trial, and the old anti-slavery men eagerly seconded their efforts. It was not the religious public alone, but nearly the whole body of the nation, that united in reprobating the infamous cruelties of the slaveholding functionaries towards the negroes, and the judicial murder of their pastor. After due deliberation, Mr. Brougham moved in the House of Commons for an address to the King, on account of "the violation of law and justice" which had been committed in the trial of the Rev. John Smith. He showed that the court had no rightful authority, that its conduct was grossly partial, the evidence suborned and utterly inconclusive, and that as the charge on which he had been convicted was, at most, misprision of treason, there was no pretence in English law for sentencing him to death. The motion was supported by the principal speakers of the Opposition—Mr. (afterwards Judge) Williams, Mr. (late Lord Chief Justice) Denman, Dr. Lushington, Sir James Mackintosh, and Mr. Wilberforce (in his last speech in Parliament). It was met at first by the Colonial Minister with a direct negative; but, on the second night of the debate, Mr. Canning substituted "the previous question." That right honourable gentleman displayed on the occasion, to a lamentable degree, the perverting influence of office; and in his comparatively feeble attempt to extenuate the procedure he could not justify, ignored his own memorable sentence, "Have a care how you leave to the owners of slaves the task of making laws against slavery." The Attorney-General, Mr. Scarlett, and Mr. Tindal (in his first Parliamentary speech), defended the Demerara authorities on the ground of the Dutch law, which had formerly prevailed in the colony—a pretext which Mr. Brougham, in the second of his masterly speeches, tore into pieces. The motion was lost by 193 to 146. But the influence of that debate was widespread and lasting. The story of the missionary's death was repeated in every home, and the names of those who refused even to censure his murderers were noted for remembrance at the hustings. Pity for the victim, sympathy with his widow and flock, compassion for the wholesale sufferings of the alleged rebels, contempt for the excuses and indignation at the spirit of the slave-owning authorities, were all concentrated in a resolution of unappeasable hostility against the system of which this enormity was the natural fruit. It was noted, that the trial was clearly on the issue, whether or not any religious instruction should be permitted to the slaves—that subsequently the planters had petitioned the Court of Policy to expel all missionaries from the island, and prohibit their future residence—and that the official paper had repeatedly declared it was incompatible with the submission of the negroes to their legal owners that white men should address them as "beloved brethren." Brought to this issue, it was resolved that the great struggle should be quickly fought out. Slavery had thrown down the gauntlet to whatever was liberal, humane, and Christian, among the people of Great Britain; and they did not hesitate to accept the defiance. From the session of 1823 we may date the commencement of the Abolitionist agitation.

It was about this time that the great modern movement of emigration began to be visible in England. In 1825, it was announced, that the business of the colonial department had so increased, that it was necessary to have a second Under-Secretary of State for that department; and Mr. R. W. Hay was appointed in addition to Mr. R. Wilmot Horton. The government of about forty dependencies, besides the oversight of various commissions on colonial subjects, was divided between these two gentlemen; and they were now charged with the business of emigration, to which Government had, since 1822, lent assistance through parochial functionaries. In the session of 1826, Mr. Horton, in moving for a select committee on the expediency of encouraging emigration, informed the House that 2,298 persons had been deported from Ireland to Canada at an expense of little more than £20 each, and 1,063 to the Cape of Good Hope. The Custom House returns show that the people had begun to take the matter into their own hands—that in 1820, nearly 18,000 persons emigrated; in the next year, about 13,000; in the prosperous years, '24 and '26, only 8,000 and 9,000; in the disastrous year '26, nearly 14,000. Nine-tenths of these numbers went to our North American colonies, nearly all the remainder to the Australias, the amount of emigration to which trebled within six years.

The unwearied labours of the philosophic and humane Sir James Mackintosh achieved an important result in the session of 1823. Never had a cause such impressive advocacy from conspicuous and continually recurring facts. We are revolted, as we go through column after column of the "Annual Register," and other contemporaneous records, to read how every assize resulted in men, women, and boys being hanged by the dozen. The effect upon the criminal classes was shown in the alarming fact that the number of executions was frightfully increasing. But even the influence of the infliction of the law's sanguinary award was exceeded in evil by the influence of its habitual violation. It had become customary in cases of ordinary felony, to "record," instead of passing, sentence

of death; and as it became known that this meant only transportation, administration of justice was proportionably shorn of its primary attribute, certainty. Sir James Mackintosh proposed a resolution, pledging the House to a revision of the criminal laws; and, though Mr. Peel objected to the proposition in general, it was carried by 117 to 110. Shortly afterwards, the Home Secretary introduced and carried four bills, further restricting the number of capital offences.—About the same time, the barbarous practice of impaling at midnight, and at the junction of cross-roads, the body of a suicide, was abolished; and the last pair of stocks existing in the city of London were removed. The introduction of the treadmill into prisons was a change in another direction.

Commencement was made of another great reform—that of the Court of Chancery. Complaints were rife and loud of cases having been locked up for half a century, and of estates beggared; to which it was for some time thought sufficient to reply with assertions of the Chancellor's high judicial qualities. In the session of 1823, Mr. Williams moved for a committee of inquiry, and shortly afterwards the Chancellor himself desired a commission. When Mr. Williams' motion was renewed, early in the following session, Mr. Peel moved instead for the appointment of a commission, which was at once agreed to. Throughout the session of 1825 their report did not appear, and the House ordered a list of cases "heard during the last eighteen years wherein decision has not been given." The Chancellor—who, unfortunately, had all along made the matter personal, and sadly lowered his dignity by venting his passion from the woolsack—grew angry with his colleagues, and threatened to retire; in answer to which they advised him to get the Report ready. But, by the meeting of Parliament he had again become, as he says, "easy and callous;" and bore with "considerable good humour" some vehement attacks upon him made on the presentation of petitions from Chancery victims. In one of these discussions Mr. Hume is reported to have said, he thought the Chancellor and his court the greatest curse a country could be visited with. Through the clamour that arose, the calm voice of Mr. Grenfell was heard—"If his honourable friend had stated that the Lord Chancellor was a curse to the country, he had done that which was not altogether becoming in him, or any other member, to do. But if his honourable friend had said that the Court of Chancery was a curse to the country, he had stated that which no man conversant with the subject could deny; it was only stating the current opinion of ninety-nine men out of every hundred." When the Report did appear, it contained no fewer than 187 propositions for the amendment of the constitution and practice of the Court! It was quickly followed by a government bill, embodying some of these recommendations; but as a dissolution was at hand, the bill was not discussed.

The greater cause of Parliamentary reform was making way in the country. It had gained a new class of leaders—the youth of the Whig aristocracy and gentry; and a new class of supporters, the impoverished farmers. In the session of 1823 there were three unusually significant petitions presented on its behalf—one from the corporation of London, another from the farmers of Norfolk, and the third from the great county of York. To the second not much importance was attached, as it had been adopted by a meeting in the Guildhall of Norwich, after one of Cobbett's most extravagant harangues, and prayed for the discharge of the National Debt from the funds of the Church, as well as for a radical reform in the representation. But the Yorkshire petition bore the signatures of 17,000 freeholders, including many of the nobility. Within the House the question made an analogous, though not a proportionate progress; Lord John Russell's motion for taking the subject into "serious consideration," was negatived by 280 to 169; but every successive session witnessed more animated debates, and larger minorities—so that it came to be admitted, even from its inveterate opponents on the Treasury benches, that the new Parliament must settle the question.

CHAPTER XI.

Purity of election—the Game-laws and Spring-guns—Criminal jurisprudence—the Battle of Navarino—Provision for Mr. Canning's family—the Soldier in office and the Schoolmaster abroad—Ministerial disruption.

If the General Election of 1826 did not augment the voting power of the Reformers, it at least furnished them with fresh arguments and opportunities. The committees on disputed returns reported that scenes of gross bribery and corruption had been enacted at Colchester, Northampton, Leicester, Preston, Penryn, and East Retford. The two latter were marked for punishment. Lord John Russell moved, as an amendment to the Ministerial motion, introducing a bill for "effectually preventing" the repetition of such scenes at Penryn, that the borough be disfranchised—which was carried by almost two to one. A similar resolution was adopted with regard to East Retford. It was proposed by a majority of the Reformers to transfer the forfeited right of representation to Manchester and Birmingham; but circumstances prevented the further prosecution of the matter that session. Lord Althorpe and Colonel Davies obtained committees for considering the duration and mode of polling at county, city, and borough elections: his lordship stated, in support of his proposal, that the late election for Yorkshire had cost £120,000; and that, if the popular candidate had gone through the fifteen days' poll, the expense would have been scarcely less than half a million! Lord Althorpe also carried a bill with the object of preventing bribery under the guise of employment—to which was added, on the suggestion of Mr. Spring Rice, the prohibition of ribbons, cockades, etc., as another element of expense.

In this year [1827] two bills were introduced into the Lords for the partial repeal of the Game Laws, under which 4,500 persons had been imprisoned within three years. Both these bills proposed to legalize the sale of game;

and the first—introduced by Lord Wharnccliffe—to mitigate the penalties of poaching; and both were thrown out on the third reading, by small majorities. Lord Suffield, however, carried a bill prohibiting, in England, the barbarous practice of setting spring-guns, and other instruments of death. In Scotland, the question was settled by the judges, before whom it had been brought by the case of a game-keeper of Lord Home, indicted for murder—a spring-gun charged by him having shot a man. The English judges, Abbott, Bailey, and Best, had, a few years before, decided that the act was no offence, either legally or morally; but their Scottish lordships agreed that the general doctrine of the law was, no crime may be prevented by the infliction of death, that would not be punished by that penalty;—besides, the liability of killing unconscious trespassers, old people and children, “some unhappy botanist or lover,” as wrote Sydney Smith, in an article [*Edinburgh Review*, vol. xxxv.] than in which his pungent wit was never better employed.—The legislative achievement of the session was, the passage of five acts, under the charge of Mr. Peel, though no longer in office, for the consolidation of the criminal law. The aim of the statesman was an ambitious one, as stated by himself—“What I desire is to collect all that is valuable from existing statistics, and to preserve, from a mass of contradiction and confusion, various provisions introduced at different periods into our criminal law—to abolish every part of the criminal statutes that cannot with safety be acted on, and to accommodate the laws relating to crime to the present circumstances of the country, and the improved state of society.” To make only an approach to this worthy end was a high honour and a great service—Mr. Peel added to the service and the honour by his readiness, in a few years later, further to accommodate the state of the criminal law to the state of society.—A motion by the Chancery reformers, for taking bankruptcy cases from under the jurisdiction of that court, was lost by a large majority.

We have mentioned that it was the last official act of Mr. Canning's life, to conclude with France and Russia a treaty of interference on behalf of Greece, which was now utterly prostrate before the Sultan of Turkey, or rather, his vigorous lieutenant, Mahomed Ali. The treaty alleged truly, that the interference of the European powers was demanded by humanity and the common interests of all nations—for while scenes of barbarity were being continually enacted by the Turks on the land, the Mediterranean swarmed with pirates under the Greek flag. The allies therefore required the evacuation of Greece by the victors, and its constitution into an almost independent state. As the Turk replied only in terms of astonishment and refusal, a combined squadron was sent to enforce compliance. The final reply of the Turkish minister seems unanswerable as a *tu quoque*—“‘God and my right,’ such is the motto of England; what better answer can we give when you threaten to attack us.” Within the term allowed for deliberation, Ibrahim Pacha (the adopted son of Mahomed) entered the Morea with ninety-two ships, and was allowed to join the Turkish fleet in the harbour of Navarino, on the understanding that he would not be allowed to return if the Porte resolved on resistance. A verbal armistice was concluded for twenty-one days, which Ibrahim is said to have violated by sending out two divisions of ships. These being driven back, he revenged himself by devastating the surrounding country. The three admirals (Heiden, De Rigny, and Codrington), thereupon resolved to enter the harbour, and keep guard over the Turko-Egyptian ships. They anchored, unopposed, within the batteries. Then, probably from a misapprehension, an English boat was fired into; and a discharge of musketry in return was answered by a cannon-shot, and that again by a broadside. That was at two o'clock, P. M., on the 20th of October, and in four hours the Turkish fleet was a ghastly wreck, though they had the advantage in the number of ships and guns, and in position. The slaughter was dreadful on the side of the defeated—the allies had only 626 killed and wounded, of whom the majority were English. The Sultan received the news with an equanimity that would have been highly creditable had it not been assumed. English merchants and travellers were not slaughtered, nor even detained, nor their goods seized—the ambassadors were not even dismissed. The victors were far more disconcerted than the vanquished. The commanders were anxious, having acted on their own judgment; and the English Cabinet was the more perplexed that it had lost him who could best have vindicated them to the country. But the country generally needed no vindication—it hailed the news of the battle as decisive of Grecian liberty; and not only put aside the question of international justice, but veiled from itself the dilemma, Would Turkey war with us in revenge for her fleet? or, from the loss of it, would not Russia devour Turkey? Government promptly justified, thanked, and honoured, the admiral and officers; but betrayed their indecision by afterwards sending out a commission of inquiry into the affair. The task of framing the King's speech for the session of 1828, was left to another ministry; who made his Majesty deeply lament the conflict of Navarino, and characterised it as an “untoward” event—which offended nearly all parties. The subject was much debated, but no division was taken upon it. The Tories were angry that we had broken the right arm of our ancient ally, as they persisted in designating Turkey, notwithstanding an able historical statement by Lord Holland of our merely amicable relations to that power—the Whigs, generally, joined with Mr. Brougham in celebrating the battle of Navarino as “a glorious, brilliant, decisive, and immortal achievements.” “Decisive” it unfortunately was not—for while these debates were going on, a letter from the Sultan was being circulated among his governors of provinces, explaining that the apparent apathy at the loss of the fleet was but to gain time, and instructing them to rally the people to a holy war, for a fatal struggle was at hand between the infidels and the worshippers of the Prophet. By some means this extraordinary document

became public, and temporising was, of course, immediately at an end. Christians and Greeks were banished, the Bosphorus was closed, the corn vessels in the harbour were seized, and every preparation was made for war which was formally declared by the Emperor of Russia in April. Thus was the treaty of London shivered to atoms by the very method taken to enforce it. Never was there a more instructive comment on the favourite maxim of statesmen, that to display the powers of war is the surest means of maintaining peace.

In pursuance of a resolution come to in the previous session, a finance committee was moved for by Mr. Peel, who represented that there had been effected a reduction of forty-eight millions and a half on the debt since the peace. The principal result of the committee was a suspension of the act for granting Government life annuities, which, it was found, had been based on erroneous calculations, and was occasioning a loss to the public of £95,000 a-year.—Among the estimates for the year, was a provision for Mr. Canning's family. The great statesman had already been honoured by the King with a funeral at Westminster Abbey, and the bestowal of a peerage on his widow, and the public were raising statues to his memory in various places. But he had died a poor man. Never possessing personal property, he had been dependent on the rewards of office; and it was admitted by his friends, that to repair his wife's fortune and provide for his children, had been a motive in accepting the Indian appointment, which could have had few native charms for his mind. As he had renounced that at the command of his sovereign—or, as his enemies said, at the call of ambition—it seemed but just that his family should not suffer; and besides, he would have been entitled to the three thousand a-year which it was now proposed to settle on his sons if he had lived two years from his entrance upon office. But the proposition was vehemently and almost ferociously opposed. Mr. Banks, Colonel Sibthorp, and others of the old Tory party, condemned it on the ground that Mr. Canning's career, especially its closing acts, had been a calamity to the country; Mr. Banks actually declaring that to Mr. Canning should be charged all the expenses of Navarino. Another party, represented by Lord Althorpe, Mr. Hume, Poulett Thompson, and Daniel Whittle Harvey, objected on the ground of economy or of precedent. But the Ministry and the more liberal of their adherents supported the vote with a warmth and unanimity which indicated an anxiety to atone for the attacks and desertions of the last session; while Mr. Canning's immediate friends, and the Whig leaders, lavished encomiums on the minister so suddenly taken from their admiration and hope. The vote was agreed to by 161 to 54. As Mr. Canning's eldest son was in the navy, and therefore exposed to fatal casualties, the pension was granted for two lives; and, unfortunately, the prudence of that arrangement was soon verified, for, five months afterwards, the Post-Captain was drowned at Madeira, while bathing after violent exercise.

In the debates on the late Ministerial changes, a remarkable speech was made by Mr. Brougham. He complained that the appointment of the Duke of Wellington to the Premiership was unconstitutional. No one, he said, valued more highly than himself the services of the Duke as a soldier; but he did not like to see him the constant and confidential adviser of the Sovereign, at the head of the civil and military establishments, possessing the perfect confidence of the court and of most of the aristocracy, dispensing all the patronage of the Crown, the army, and the Church. “But let it not be supposed,” concluded Mr. Brougham, in words that still linger in the popular memory, “that I am inclined to exaggerate. I have no fear of slavery being introduced into this country by the power of the sword. It would take a stronger, it would demand a more powerful man than even the Duke of Wellington to effect such an object. The noble duke might take the army, he might take the navy, he might take the mitre, he might take the seal—I would make the noble duke a present of them all. Let him come on with his whole force, sword in hand, against the constitution, and the energies of the people of this country will not only beat him, but laugh at his efforts. There have been periods when the country has heard with dismay that the soldier was abroad. That is not the case now. Let the soldier be ever so much abroad in the present age, he can do nothing. There is another person abroad—a less imposing person, and in the eyes of some an insignificant person—whose labours have tended to produce this state of things. *The schoolmaster is abroad*; and I trust more to the schoolmaster, armed with his primer, for upholding the liberties of the country, than I fear the soldier with his bayonet.”

The next matter of interest was another ministerial schism. When Mr. Huskisson went down to Liverpool for re-election as a member of the Wellington cabinet, he declared he had not taken office without knowing that Mr. Canning's policy would be carried out. On the Premier's attention being called to the report, he indignantly denied that he had given any guarantee of his intended policy. Mr. Huskisson explained, with, perhaps, too much eagerness, that he merely said, or meant to say, that the composition of the cabinet was an indication of the opinions intended to be acted upon. Thus the misunderstanding was healed; but the two sections of the Ministry did not seem to work well together, and in May they split asunder. Lord John Russell and Mr. Tennyson had brought in the bills to disfranchise the boroughs of Penryn and East Retford, and to transfer the representation to Manchester and Birmingham. Mr. Huskisson had spoken in the previous session in favour of this arrangement, but his new colleagues desired only to enlarge the representation of East Retford, by taking in the surrounding hundreds. While the Penryn bill was awaiting rejection by the Lords, the East Retford bill was divided upon by the Commons; and Mr. Huskisson, for want of previous conference, and challenged by the Reformers with his former speech, voted against his colleagues. He went home, and in the excitement of the moment—although the Ministers had not been defeated—addressed a letter, superscribed “private and confidential,” to the Duke of Wellington, offering to resign his post. The Duke chose to regard the letter as an actual resignation; and, as such, immediately laid it before the King. Mr. Huskisson now declared that he never intended to resign, but regarded his letter, as he had marked it, as strictly private. Lord Dudley, and other members of the Ministry, called upon the Duke, and urged that it was a mistake; but the Duke replied, “It is no mistake, and it shall be no mistake.” After repeated letters to his implacable chief, Mr. Huskisson so far humbled himself as to request an interview with the King, and had the mortification of a denial. The Duke then suggested that he should withdraw the letter, but for that he was still too proud, and his office was accordingly filled up. But he was accompanied in his secession by all the “Canningites”—Lords Dudley and Ward, Lord Palmerston, Mr. Lamb, and Mr. Grant. They were succeeded by Sir George Murray, Lord Aberdeen, Sir Henry Hardinge, Lord Francis Egerton, and Mr. Vesey Fitzgerald. W. W.

LAW, POLICE, ASSIZE, &c.

CONVICTIONS UNDER THE MERCANTILE MARINE ACT.—Seventeen seamen of the ship "Herefordshire," which lately arrived at Leith with the 79th regiment from Quebec, have been sentenced, at Edinburgh, to eight weeks' imprisonment, with hard labour, under the new Mercantile Marine Act. This was the first case in Scotland. The men signed the articles, but on arriving at Quebec they refused to work. The chief mate mustered the whole of the crew, and put it to them whether they would work or not, when such as would not were set aside. Fourteen extra men were then taken in to supply the places of those who refused to obey orders. The captain ordered that the prisoners should be taken home, but not to confine them, as it would then be said that he had punished them. The captain said, it was by the merest accident that the vessel had not been lost when coming down the St. Lawrence, in consequence of losing the tide, by the refusal of the prisoners to weigh the anchors, and to do what was necessary to expedite the sailing of the vessel. For the defence, it was contended that the prisoners had been driven to discontent and disobedience by being badly treated in respect of their provisions, and in being deprived of their legal allowance of lime-juice. At the Mansion-house, on Friday, a number of seamen appeared to answer charges of desertion preferred against them by Mr. Colman, from the Shipping Registration Office. Clear cases were established, against William Thomas Dawson, of desertion at St. John's, and against Thomas H. Farmer, of desertion at Quebec. These men had been seduced away by crimps, who offered them higher wages, made them drunk, and kept them out of the way till their ships had sailed, to the grievous cost of the ship-owners. Dawson was sentenced to be imprisoned six weeks, with hard labour; and Farmer to be imprisoned thirty days, with hard labour.

PICKING POCKETS AT THE WEIGHHOUSE CHAPEL.—At the Mansion House, two very well-dressed, steady-looking young fellows, named Thomas Lewis and John Jackson, were charged with having attempted to pick pockets in the lobbies of Mr. Binney's chapel, Fish-street-hill. The prisoners were seen by a City detective policeman in one of the passages, as the congregation were coming out on Sunday evening. Jackson had two sticks in his hand, while Lewis had both hands disengaged, and was following a lady, evidently for the purpose of robbing her. The officer observed Lewis lift the lady's shawl with his left hand, and slip his right hand down to her pocket. The attempt was unsuccessful, for the two experimentalists walked into the street, and immediately afterwards returned by another doorway into the chapel. They then commenced operations upon another lady, and were following her out, when they were startled by the officer and ran across the road. Lewis had been for many years connected with a Whitechapel gang of thieves, and had been often in custody. One of the deacons of the chapel said that he and the others who had the superintendence were obliged to employ some of the most expert officers of the force in the chapel and its neighbourhood, on account of the exertions of the thieves, and he was happy to say that the presence of the police proved of the most essential service. Other officers also identified the prisoners as ingenious and resolute thieves, who had been "regularly educated to the trade." The Lord Mayor: "They shall not try pockets in Mr. Binney's chapel at any rate for two months. They are committed to Bridewell for two months to hard labour."

A FRIENDLY FATHER.—At Clerkenwell, a marble polisher, named Caffery, was charged with having cruelly beaten his son, fourteen years of age, with a red-hot poker. Robert Crebo, an officer, said, he was on duty near Crescent-mews, when his attention was attracted by the cries of "Murder" from a boy's voice. Witness demanded admittance, but was refused; he burst the door open, when he saw the injured boy, quite naked, jumping about the room, and the prisoner beating him with a red-hot poker. Witness attempted to take the prisoner into custody, but he resisted violently. Whilst they were struggling together, the prisoner's wife returned home, and assisted her husband in throwing the officer down stairs. He, however, kept his foot between the door and the side-post, and held it open whilst he called for assistance. Witness added, that when he questioned the boy, he informed him that his father had beat him severely with a leathern strap, until his mother interfered to prevent him. She afterwards went out to purchase some butter, when the prisoner locked the door, put the poker into the fire until it was red-hot, and beat him with it while he was naked. Mr. Tyrwhitt asked the prisoner if he wished to say anything to the charge? He replied that his son had been a bad boy for the last three years, and was in the habit of robbing him and his neighbours. Mr. Tyrwhitt: "That is no reason why you should beat him with a red-hot poker." Prisoner: "I have worked hard for him, and I did not correct him in any way for the last twelve months." The wretch was remanded, and when brought up again, committed for trial.

ROBBERY BY A DEAF AND DUMB LAD.—At the Surrey Sessions, Daniel Murphy, a poor deaf and dumb lad, was indicted for stealing a large plated candelabra, five plated candlesticks, a quantity of school-children's dresses, and other articles, from the premises of Miss Brennan, Cupola House Academy, New Kent-road. It appeared that the prisoner had been brought up in the Deaf and Dumb Asylum, in the New Kent-road, and apprenticed in the usual way. His master, however, absconded shortly afterwards, and Miss Brennan kindly em-

ployed him about her premises. The whole of the evidence was interpreted to the prisoner by Mr. Sower, from the Deaf and Dumb Asylum in the New Kent-road. The lad replied that he did not break the boxes open. Another lad did so, and gave him a penny to go and sell the articles. The father of the poor lad stepped forward, and promised to take care of him if the Court would pass a lenient sentence on him. The jury found him Guilty, but recommended him to mercy. The chairman said no doubt he was the tool of some designing thief, and as his father had promised to take care of him he should sentence him to seven days' solitary confinement.

THE EGG-PELTING ON DERBY DAY.—At the Central Criminal Court, on Monday, Henry Dimsdale, the young gentleman engaged in the egg-pelting on the Epsom-road, was called upon to surrender, and take his trial for a misdemeanour. The case had already been adjourned over two sessions, and Mr. Clarkson now applied for a further postponement of the trial, on the ground that Mr. Dimsdale was in such an ill state of health as to render it dangerous for him to undergo the excitement of a trial. Mr. Bodkin opposed the application, and the Recorder thought a medical certificate was necessary, and the case was ordered to stand over that the certificate might be produced.

IRELAND.

By an enlarged and corrected abstract of the census returns for Ireland, just issued, we are informed that the decrease is twenty per cent. between 1841 and 1851. In 1841 the total number of persons was 8,175,124, and on the 31st of March last 6,515,794, being a decrease of 1,659,330, or twenty per cent. An additional return shows the number of houses, with the increase and decrease between 1841 and 1851, and the decrease per cent. during the same period, from which it appears that the only place in the province of Leinster where there has been an increase is Dublin, being from 21,771 to 25,023. In the province of Munster the only places where there has been an increase in 1851 are in the city of Cork, 661; city of Limerick, 311; and city of Waterford, 399. In the province of Ulster the only place where there has been an increase is Belfast, where there is an addition of 3,059 houses. In Connaught there is an increase of 408 houses in the town of Galway. The general result is, that there is a total decrease in the inhabited houses of 281,104 in 1851, as contrasted with 1841, the rate per cent. being 21, and an increase of uninhabited houses of 12,951—the rate per cent. being 24. In the houses in progress of building, there is in 1851 a decrease of 1,200—the rate per cent. being 36.

Sometime since a movement was made in Drogheda to get the Commissioners of National Education to establish one of their model schools there. The town council, like faithful sons of the Church, resolved to take the opinion of Primate Cullen, and received from him a very long epistle, which, however, they kept to themselves for several weeks. After some general remarks—such as, that Catholicism has always been, and everywhere, the friend of knowledge, "the instructress and civilizer of the nations;" and only objects to that godless kind of knowledge which induced the first French revolution—the Primate expresses his "conviction that mixed education in its general tendency is dangerous to the Catholic faith, and well calculated to sow the seeds of indifference in the tender mind, and that its effects, where it has been tried, have been found pernicious. Such effects may not be immediate—they may not be verified in every individual case—but still, if the system work slowly, like some poisons, it produces its fruits surely and effectually."

The Ulster papers speak of the rapid spread of the potato blight in the Northern districts; but the effects of the abundant grain harvest are already visible in the markets. In all quarters of the kingdom the Poor-law Guardians are clamorous against the official notice to commence repayment of the famine loans. Among indications of improvement is the fact that the Peat Company is affording employment to 500 peasants; that the mineral riches of Galway are attracting increased attention; and that the freehold land movement is to be set afoot under the title of the "Small Proprietors' Society."

A deplorable accident has occurred in an old paper-mill adjoining the town of Ballyclare, in the County Antrim, in consequence of the giving way of the flooring of a large loft, in which upwards of five hundred persons were assembled for the purpose of hearing a lecture on electro-biology. Three persons were killed, twenty-six badly injured, and upwards of thirty others more or less hurt. The verdict of the coroner's jury in each case was "Casual death." The lecturer (an amateur named Thoruley) was about to exhibit his influence over some young persons, when the spectators rushed from all sides in a body to the central space, to obtain a better view. A sudden crack was heard; the greatly increased weight on the middle of the flooring proved too much, and it gave way, opening downwards in a fearful chasm of sixteen feet, into which upwards of three hundred persons, men, women, and children, were precipitated. The shrieks of the suffering multitude, the noise of the falling timbers, the clouds of choking dust which instantly arose, the rush and frantic struggle for escape, produced a shocking scene. The accident was occasioned by the breaking of the beam, exactly in the centre, and, when it gave way, the flooring shelved downwards from both sides, sliding, as it were, those who stood upon it into the store below.

COURT, OFFICIAL, AND PERSONAL NEWS.

We glean only from the *Court Journal* and the more loquacious Aberdeen chroniclers, that her Majesty listens, on Sunday, to the preaching of Principal Macfarlane at Balmoral Kirk, and that the Prince has been very successful with his gun.

The annual meeting of the clans at Braemar, in the neighbourhood of Balmoral, was celebrated on Friday. The Duff and Atholl clans made a very fine appearance in their distinctive tartans, and performed prodigies in the athletic games. The Queen was absent, as the Court is in mourning for the Duke of Saxe Coburg, but sent a handsome contribution to the festivities.

LORD JOHN RUSSELL has returned to his seat at Richmond. Earl Carlisle succeeds in attendance on her Majesty. Earl Grey has also arrived in town, to the relief of Lord Palmerston.

COLONEL REID, Chairman of the Executive Committee of the Great Exhibition, is gazetted Governor of Malta.

It is rumoured that Mr. Justice Perrin is about to retire, upon a promise of promotion for two of his sons in their respective professions. The vacant justiceship of the Queen's Bench is to be filled by the elevation of Mr. Hatchell, and the Attorney-Generalship thus vacated, is to be assumed by the Right Hon. Richard Wilson Greene, Q.C., Mr. Hughes continuing to hold his present office of Solicitor-General.

THE EARL OF DONOUGHMORE expired on Thursday, at Palmerstown-house, in the county of Dublin, after suffering from an attack of paralysis with which he had been smitten nearly two years since. The late earl was born in the year 1787, and was consequently in the 64th year of his age. He was Lord-Lieutenant of the county of Tipperary, and had a seat in the House of Lords as a British peer, with the title of Viscount Hutchinson, of Knocklofty, but will be better remembered as the gallant Colonel Hutchinson, who was one of the parties implicated in the celebrated escape of Lavalette, in the year 1815, shortly after the restoration of the Bourbons.

W. BUSFIELD, Esq., M.P. for Bradford, died at an early hour on Thursday morning, at his residence, Bury-street, St. James's. Mr. Busfield was in the 79th year of his age.

POETRY.

TO LOUIS KOSSUTH.

How shall we welcome thee, whose name
Is heard on every tongue?
How shall we welcome thee, whose fame
Through all free lands hath rung?
The ruler of a glorious land,
The laurel round thy brow;
The banished from thy fatherland,
Kutajeh's exile now.

How shall we welcome thee, whose life
Such changing scenes hath known!
The seat of power—the battle-strife—
Kutajeh's fortress lone.
How shall we hail thy advent here,
Among true hearts and free?
In silence, or with echoing cheer,
Say, shall we welcome thee?

In silence deep yet eloquent
First gaze upon his face,
Who strove with patriot zeal to raise
The noble Magyar race.
Think of his land down-trodden,
His home deserted now,
And sadly, silently entwine
The cypress round his brow.

Then let Britannia's welcoming
Ring out—cheer after cheer,—
Europe shall catch the echoes,
Tyrants and serfs shall hear.
Before his true nobility
Let earth's great names bow down;
An exile, yet a conqueror,—
Bring forth the laurel crown.

E. B. P.

INVESTIGATIONS INTO COLLIERY ACCIDENTS.—A coroner's jury have returned a verdict of manslaughter against Stone, the engineer at the Messrs. Braine's colliery, Kingswood, at which one person was killed, and several others severely injured, through the engine drawing the cart, in which the men were seated, over the drum-wheel at the mouth of the pit. Mr. Dickenson, one of the inspectors of mines, was present, and examined the witnesses. It appears that a "token" was sent up before the men left the bottom of the shaft, denoting that they were coming, and that care should be taken in winding them up, but that Stone left the pit's mouth to talk to some men at a distance, as the miners were on their way. They came up very rapidly, and the engineer was in the act of stopping the engine to allow them to land when the bolt of the "reversing handle" snapped in two. It was elicited by Mr. Dickenson's cross-examination, that the acts of carelessness common to the management of the mine, were numerous and gross.—Another and more destructive accident has been the subject of inquest—that at the Aberdare colliery, in which fourteen men and boys perished. It appears that as eleven were going down in one bucket, and three ascending by another, the chain gave way, and both parties were dashed to the bottom, a depth of about 160 feet. The jury returned a verdict of accidental death, but expressed their disapprobation of the system of letting workmen be drawn up and down in the same manner as mere materials, and recommended the adoption of "drifts," by which all danger would be avoided.

The *Builder*, with apparent astonishment, inquires "Is there no public-spirited burglar in London that will come forward for the honour of his country and a round sum of money to pick the Yankee's lock?"

LITERATURE.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-law, the Rev. W. HANNA, LL.D. Vol. III. Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co., Paternoster-row.

THE delay that has taken place in the publication of this third volume of Dr. Chalmers's Memoirs has been occasioned, we regret to find, by the severe illness of Dr. Hanna. And now that it is issued, it does not fulfil the promise of completion in three volumes; it having been found that the scale of the narrative must be suddenly and inconveniently contracted, and much interesting matter be lost to the public, or the publication of a fourth volume be decided upon; and it was not difficult for the editor to resolve that the latter course would be most acceptable to the public. A memoir extended to several volumes has a great chance generally of proving a failure; but Chalmers's life was so full of incident, and the narrative of Dr. Hanna has been so finely and delightfully written thus far, that we augur well for the reception the additional volume will receive. At the same time, it must be said, that, while greatly detailed and expanded biographies are gratifying to the sympathy and curiosity of contemporaries of great men, they are scarcely likely to be permanent works in our literature; but will need reduction to a much narrower compass, that they may interest and profit our successors.

The memoirs contained in the present volume extend over the years 1823 to 1835; a less diversified and busy period of Chalmers's life than his Glasgow ministry, and, consequently, presenting his character in fewer lights, and his powers in less striking displays; but especially exhibiting his intellectual strength and spiritual growth, and that particular combination of qualities which appeared in him as a teacher of the sciences of morals and divinity. The volume is also rich in journals letters, and other matter, not only valuable as illustrative of Chalmers's history, but as containing amusing and interesting notices of some of the most eminent literary and scientific men of the time.

Dr. Chalmers entered on his professorial career at St. Andrew's, with the session 1823-24. At the time he commenced his course of lectures on Moral Philosophy he had only prepared a sufficient number to occupy a few weeks of the session. He had, therefore, to labour intensely, that his written compositions might be kept a day or two in advance of their delivery; and aided by the excitement of the occasion, and his great facility in composition, he succeeded in literally "throwing off" lectures which were rarely subjected to emendation, and which were published by him almost unchanged. His biographer compares these rapid preparations to those of Dr. Thomas Brown, during the delivery of his first course at Edinburgh; but the disadvantages under which the latter laboured were as plainly greater than Dr. Chalmers's, as his results are certainly distinguished by more subtle thought and more scientific value. But the example of each has for us principally the lesson—that great originality and acuteness, though accustomed to speculation and disciplined by extensive knowledge, are unable to render great and enduring service to philosophy by hasty, excited, and spasmodic efforts. Brilliant fancy, subtle intellect, and gorgeous eloquence, have been by both employed on philosophy, without very great results; and, in Chalmers's case, without gaining him a place amongst philosophers *par excellence*, in the opinion of any competent thinker, that we are aware of. Far from indifferent, however, to industrious and pains-taking study, and inculcating it on his students as "the element to which genius owes the best and proudest of her achievements," he himself was not to be satisfied with the enthusiasm and approbation of his auditors—although they consisted not of students only, but also of men of eminence and cultivated power—and, when the pressure of unpreparedness was removed, regarding his previous efforts as but "partial, torn, and broken reports," of the subject he had expounded, he applied himself earnestly to the duties awaiting him in his future course.

The session 1824-25 was one of distinguished success and fame to Dr. Chalmers. His class was unparalleled in numbers and intelligence; enthusiastic ardour characterised the students; and the stimulating power of such circumstances was felt by the professor. It was the opinion of Chalmers that an error had been committed in the Scottish Universities in both an undue expansion and an undue limitation of the topics treated of by the Moral Philosophy professor. An enlarged treatment of metaphysics was inwoven with moral science, while revelation was neglected in the discussion. He therefore determined to make his course purely ethical—an exposition of the philosophy of duty; and he sought to treat it as a rudimentary, not a terminating, science—one conducting to a post of observation whence the student might look forward to the ulterior region of

Christian theology. His lectures on the moralities between man and man were never elaborated into a system: those on the relation of man to God—including not only the principles of natural religion, but the evidences of Christianity, as the crown of the whole subject—were afterwards transferred to their proper place in his divinity course. Dr. Hanna gives the following sketch of the professor and the class-room at the period we have now referred to:—

"Dr. Chalmers's treatment of these topics from the chair was diffuse and illustrative. To facilitate the remembrance of his lectures, to give his students a distinct perception of the ground actually traversed, and to prepare them for that examination to which they were afterwards to be subjected, he dictated a few succinct sentences, containing the leading topics of each lecture, so as to furnish his students with a condensed syllabus of his course. It would not have been easy for them, amid the excitements of that class, to have followed the old practice of the Scottish Universities by taking notes during the delivery of the lecture. The very manner of that delivery would have been sufficient to have kept their eye fixed upon the lecturer. There was, besides, the novelty of many of the speculations, as well as of the garb in which they were presented; while the interest was at once deepened and diversified—at times by some extemporaneous addition or illustration, in which the lecturer, springing from his seat, and bending over the desk, through thick and difficult and stammering utterance, in which every avenue to expression seemed to be choked up, found his way to some picturesque conception and expressive phraseology, which shed a flood of light on the topic in hand; and again, by some poetic quotation, recited with emphatic fervour, or by some humorous allusion or anecdote, told with archest glee. It was almost impossible, in such a singular class-room, to check the burst of applause, or to restrain the merriment. The professor did his best, and used many expedients for this purpose. Lecturing on the difference between the solitary and tranquil emotions of the intellect, and the more turbulent emotions of the theatre—'There is a practice,' he continued, 'which is now making sad desecration in some of our most famous universities, in some of which, I understand, every eloquent passage, every poetical quotation, or what is more ridiculous still, the success of every experiment—and especially if any flash or explosion have come in its train, is sure to be followed up by so many distinct rounds of pedestrian approbation. Even the cold and unimpassioned mathematics, I have been given to understand, are now assailed with the din and disturbance of these popular testimonies; and, on asking a professor of that science, whether it was the trapezium or isosceles triangle that called forth the loudest tempest of applause, I learned that the enamoured votaries are, after all, not very discriminating, but that they saluted each of these venerable abstractions with equal enthusiasm. It is a new and somewhat perplexing phenomenon in the seats of learning, and whatever diversity of taste or of opinion may obtain as to the right treatment of it, my friend and I agreed in one thing, that if any response is to come back upon the professor for the effusions poured forth by him, it is far better that it should come from the heads than from the heels of the rising generation.' We fear that the judge had scarcely pronounced the sentence when the crime condemned was recommitted; nor, putting ourselves in their position, can we severely blame the culprits. . . . The 'pedestrian approbation' accompanied Dr. Chalmers through the whole of his academical career. After the disruption, temporary premises were taken for the classes in connexion with the Free Church. These premises were immediately adjoining to the house of an eminent dentist—a thin partition wall dividing the room in which he operated upon his patients, from that in which Dr. Chalmers lectured to his class. The ruffling of the one room penetrated into the other, and disturbed at times its delicate and nervous operations. Mr. N., at last, and in the gentlest terms, complained to Dr. Chalmers, asking him whether he could not induce his students to abate the vehemence of their applause. As Dr. Chalmers entered his class-room on the day after that on which this complaint was made, a suppressed smile lurked on his expressive countenance. He rose, told the students of his interview with Mr. N., and, after requesting that the offence should not be repeated, warned them most significantly against annoying or provoking a gentleman who was so much in the mouths of the public."

Political Economy was a favourite subject with Dr. Chalmers, and he was only too happy to avail himself of precedents existing in the University for the Professor of Moral Philosophy to deliver a few lectures thereon in the course of the session. In his second winter at St. Andrew's he organized a numerous class, and instead of delivering formal lectures, adopted Smith's "Wealth of Nations" as a text-book; refuting, supplementing, and illustrating it, as he thought necessary, and occasionally introducing a fuller treatment of some leading topic. This method gave scope for his humour, and often enabled him greatly to relieve the study of the abstract science of which he treated. We may give a specimen—premising that the word "kitchen" is used by the Scotch peasantry for anything, such as butter or cheese, wherewith they season their meal of potatoes or bread.

"In treating of the different standards of enjoyment existing among the working classes in different countries, 'I remember,' said the professor, 'hearing, while I was in Glasgow, of a Scotchman and an Irishman getting into converse, and comparing notes with each other about their modes of living. The Scotchman, with a curiosity characteristic of his nation, asked the Irishman what he took to breakfast—the answer was, potatoes; he next asked what he took to dinner—it was the same answer, potatoes; he finally asked him what he took to supper—there was still the same unvarying answer, potatoes. 'But have you,' said the wondering Scotchman, who could not altogether comprehend the mystery of such a diet and regimen, 'but have you no kitchen to your potatoes?' 'At no loss for a reply, and determined not to be outdone, 'Any kitchen!' said the

Irishman, "to be sure I have; why, don't I make the big potatoes kitchen to the little ones?"'"

In both his classes Chalmers was remarkably effective as an instructor. The profoundest thinkers are often singularly inefficient teachers. Chalmers combined the highest popular qualities with such thorough breadth and clearness of intellect, that, if far from profoundly original, he was equally far from being superficial and second-hand; and the freshness and robustness of his thoughts was so aided by his intensity and geniality, as to render him one of the most quickening and stimulating of instructors.

It would be tedious to enter here into those college controversies, by which the remaining period of Dr. Chalmers's residence at St. Andrew's was vexed and overshadowed. One of them related to the compulsory attendance of the students at St. Leonard's Church; in which Dr. Chalmers, considering that many students were Dissenters, and that others might use more profitably another ministry, took the liberal side, but with only partial success. Another dispute arose from the management, or mismanagement, of the College funds; and in this controversy, also, he was a protestor against the appropriation, to the personal advantage of the professors, of the funds that he conceived belonged to more public purposes. The course he took, and the manner in which he came out of it, was high-minded and honourable.

In the year 1827, overtures amounting almost to the offer of the chair of Moral Philosophy, in the University of London—now University College—were made to Dr. Chalmers by the secretary of that institution. They were temporarily considered, and occupied him with inquiries on a visit to the metropolis, but issued in nothing more practical or definite.

One of his labours at St. Andrew's, which was of great and permanent benefit to his pupils, deserves mention. He was in the habit of receiving the sons of old friends in Glasgow, who might have come up to college, to his house on Sabbath evenings, for the purpose of imparting to them religious instruction. These meetings were at first strictly of a family character; but they became noised abroad, and he was soon pressed with numerous solicitations for admission, to which he at length consented. He made these meetings conversational and familiar; and so impressive and valuable were they, that Dr. Miller, now of Glasgow, says, "We all felt that we learned more of really Christian ethics at these meetings than by all his class-room lectures on moral philosophy." It is pleasant, also, to add, that there appear to have been many who there learned a self-devotion to truth and God, which has given beauty and fruitfulness to their whole life. Others have entered heaven in whom he finds the reward of his labours. John Urquhart was among these students.

In October, 1827, Dr. Chalmers was elected to the Professorship of Divinity in the University of Edinburgh—an office held to be "the most honourable and influential which any minister of the Church of Scotland could occupy." The session opened in November, and in consideration of the lateness of his election, he was allowed a year before he should enter on his duties. This he employed in diligent preparation, both in the composition of theological lectures and in some attention to the classics. As the close of his last session at St. Andrew's drew near, he was somewhat depressed in prospect of his removal; and when it arrived, he was almost overcome by the "pathos of many juvenile farewells." His students presented him with Walton's "Polygot," and Castell's "Lexicon," as a parting token of their gratitude and affection. It is quite fine to observe with what a manly sadness he quits "the beautiful garden of St. Leonard's," and takes his "last look at the Links"—a tract of grassy hills on which the national amusement of golf is carried on by the St. Andrew's people, and where Chalmers had, at one time, almost daily played vigorously with his friend, Mr. Duncan, another professor in the university.

During his residence at St. Andrew's, Chalmers took a prominent part in the affairs of the Church, distinguishing himself as a debater and ecclesiastical leader, and preparing for himself the influence which he afterwards exerted on the destinies of the establishment. He strengthened his fame as the greatest of English preachers by sermons on public occasions. He also published the third volume of the "Christian and Civic Economy of Large Towns," and a "Treatise on Literary and Ecclesiastical Endowments." He paid visits to Glasgow to aid the progress of the cause he founded in the erection of the new chapel in St. John's parish; and, on one occasion, preached there for six weeks, and held meetings of the different branches of the parochial agency. Of this visit the journal is given in the present volume. He made several tours, of which also we have here the journal-letters written to his wife and children; containing many details which reveal the man in all his simplicity, virtue, and deep-heartedness. Various eminent men flit across the scene in these letters, and although not much is to be found that adds to our

knowledge of them, these passing notices are of considerable interest. We give a slight extract respecting Coleridge; from which it would seem that Chalmers could not understand him, or sympathize with him greatly:—

"Thursday. Irving and I went to Bedford-square. Mr. and Mrs. Montague took us out in their carriage to Highgate, where we spent three hours with the great Coleridge. He lives with Dr. and Mrs. Gilman, on the same footing that Cowper did with the Unwins. His conversation, which flowed in a mighty, unremitting stream, is most astonishing, but, I must confess, to me still unintelligible. I caught occasional glimpses of what he would be at, but mainly he was very far out of all sight and all sympathy. I hold it, however, a great acquisition to have become acquainted with him. You know that Irving sits at his feet, and drinks in the inspiration of every syllable that falls from him. There is a secret, and to me as yet unintelligible communion of spirit betwixt them, on the ground of a certain German mysticism and transcendental lake poetry, which I am not yet up to. Gordon says it is all unintelligible nonsense, and I am sure a plain Fife man as uncle 'Tammas,' had he been alive, would have pronounced it the greatest buff he ever heard of in his life." "Returning from this interview, Dr. Chalmers remarked to Mr. Irving upon the obscurity of Mr. Coleridge's utterances, and said, that for his part, he liked to see all sides of an idea before taking up with it. 'Ha!' said Mr. Irving, in reply, 'you Scotchmen would handle an idea as a butcher handles an ox. For my part, I love to see an idea looming through the mist.'"

Had we space to follow up similar quotations, we should be glad to give such glimpses as are to be got here of Edward Irving, and, at a later period, of the Gurney family at Earlham, and Joseph John Gurney's reminiscences of Chalmers.

In November, 1828, Dr. Chalmers was inaugurated as Professor of Divinity at Edinburgh, and, in the course of a few days, delivered his introductory lecture. From an early hour those who had the privilege of entrance to the class-room besieged the doorway, and so great was the crowd that a strong body of police could hardly restrain the tumult. The lecturer won unanimous and rapturous plaudits. The subjects of the first session were, Natural Theology, and the Christian Evidences. Chalmers was at home on that ground, and brought forward the carefully elaborated results of prolonged study and matured reflection. His audience animated him greatly; it was large and intelligent, embracing members of various professions, and other cultivated persons, additionally to the regular theological students. The enthusiasm lasted throughout the session; and, at its close, the non-professional auditors testified their gratitude and admiration in a most handsome letter, accompanied by upwards of £200, subscribed by them, on the ground that they had no right to the gratuitous attendance enjoyed by the students, and that the emoluments of the office were then greatly beneath an adequate remuneration for a professor's services. Although the volume brings down the life of Dr. Chalmers to six years later than this period (1835), we have no further notices, of any importance, of the progress of his professorial career.

In 1829, the speech of the King to his Parliament brought the question of Catholic Emancipation before the country for final adjustment. Chalmers espoused the cause, and boldly advocated it; and, although disappointed in some expectations he had formed of its results, he never retracted his opinions or regretted the course he had taken. While the excitement of the crisis was at its height, Dr. Chalmers delivered a speech in favour of Mr. Peel's Bill in the Edinburgh Assembly Rooms. That speech was one of the triumphs of his life, and one of the most splendid achievements of modern oratory. Lord Jeffrey was present on the occasion, and gave it as his deliberate opinion, that "never had eloquence produced a greater effect on a popular assembly, and that he could not believe more had ever been done by the oratory of Demosthenes, Cicero, Burke, or Sheridan."

Through the various parts taken by Dr. Chalmers in the political events of the years following to 1835, we do not propose to follow him. However much we might admire his firmness of conviction and courage, we should find in his opposition to the Reform Bill, his strongly conservative support of the obnoxious Annuity-tax for the support of the Edinburgh ministers, and sundry other matters alluded to in this volume, occasion for dissentient, and sometimes condemnatory opinion.

In the affairs of the Church he was ever active. In 1832, he was Moderator of the General Assembly, and must have heard with deep interest the debate on "calls," in which the Evangelical party advocated the views which led soon after to the adoption of the Veto Law, and ultimately to the disruption in the Scottish Church. Of the origin of the Veto Law, Dr. Hanna gives a lengthy account, as was necessary, in order to prepare for the narrative of the great events of following years, in the centre of which we shall see Dr. Chalmers, when the remaining portion of the memoirs is published. It is not necessary, however, for us here to make any extended reference to the subject.

Ere yet he had left St. Andrew's, Dr. Chalmers had written in his diary:—"My chief earthly ambition is to finish a treatise on Political Economy,

as the commencement of a series of future publications on Moral Philosophy and Theology." His appointment to Edinburgh interfered with the execution of his plan; but in 1830 he commenced a weekly lecture on Political Economy, and in the following year sat down to the composition of a treatise on the subject. He laboured unremittingly at it during the following summer, and in 1832 it was published. It was one of his most carefully matured mental products, and his favourite child. But it was unfavourably received in numerous quarters, and disappointed the author's hopes. It has lately exercised wider influence, and has been commended by Mr. Stuart Mill; and will undoubtedly be yet more generally acknowledged, even by those who deny its doctrines on some points, as one of the finest proofs of the universality of mind, grasp of principle, and thorough independence, which were so prominent in its powerful author. Another literary labour immediately followed the work referred to, namely, the composition of his "Bridgewater Treatise." Chalmers was recommended to Dr. Davies Gilbert, as a desirable writer for that celebrated series of treatises, by the present Bishop of London, and the subject was suggested by him. In 1833 the work appeared, entitled, "The Adaptation of External Nature to the Moral and Intellectual Constitution of Man;" it was, on the whole, a successful production, and is now incorporated in different volumes of the author's collected works.

In 1834 the Church of Scotland was roused, principally it would seem by Dr. Chalmers's powerful and exciting agency, to the consideration of a scheme for Church extension. It was at first a very prosperous movement—promoted with energy, smiled on by Government, and apparently destined to success. It was met, however, as it deserved, by strong opposition from the Dissenters of Scotland, who sent deputations to Government, and otherwise agitated the matter, with such activity, that, after the appointment of a Government Commission of Inquiry, the Church failed to secure the end she had endeavoured to seize. We are willing to believe that the motives of the Church party were pure and spiritual, but the movement was like all efforts at Establishment Church-extension—characterised by exclusive pretensions, injustice to Dissent, and one-sided statements of the religious condition and necessities of the people. Chalmers was both religiously disappointed and politically vexed at the signal failure of the attempt to obtain a grant from the Government. It was not to be expected that he should regard with tolerance the violent antagonism of Dissent in this struggle; and his biographer's sympathies, generous to the full though they be, are too strongly with the prime mover in the Assembly's scheme to allow what seems to us a fair and sufficient statement of the facts on both sides. We may, therefore, recommend to our readers that portion of the biography of the late Dr. Heugh, of Glasgow, which relates to the period in question.

At this point the present volume concludes. We have passed by a considerable amount of journal and epistolary matter, which the reader will dwell upon with delight. It is well that we know so much of the inner history and domestic life of Chalmers. Sometimes we are almost ready to think that there was in him too strong a love of approbation, too intense a consciousness of himself and his deeds, too much taste for association with the conventionally great and noble. But when across all this break the lights of unutterable tenderness and familiarity towards his family—of fearless adherence to his conviction, against rank, convention, and interest—and most of all, the chastened radiance of a humble and devout soul—we find every word of blame hushed, every revulsion of sympathy overcome, and our heart and reason agreeing to estimate him as truly great, holy, and faithful, beyond most men of the universal church, in our own times. His diaries furnish evidence that in seeking spiritual growth he was self-suspicious, studious of heart-life, and deeply humble towards God. It is pleasant, also, to find that he impressed his contemporaries, both eminent and undistinguished, with his genuine modesty and simplicity of character. His letters to his daughters, written when on his tours, and generally of considerable length, exhibit very delightfully his fine appreciation of natural beauties, his sociability and humour, his wisdom and piety, his warm affections and noble manliness. Partial quotations can do no justice to these free compositions, but we give a sample of them.

"Tuesday, 18th June, 1833.—I took out my place from Kendal to Bradford, and the scenes which most particularly struck me were, first, a vale behind a barren rocky hill, after leaving the Liverpool road; second, the mountain prospects which open upon us in scaling the barrier to Kirkby Lonsdale; third, Kirkby Lonsdale itself, with the house of Carus Wilson on the banks of the Lune; fourth, the view of majestic Ingleborough, the monarch of the Alpine region, looking down on the numerous secondaries around him; fifth, and most glorious of all, the rock scenery on the stage to Settle, the rocky crescent on our approach to this town, being the finest spectacle of the kind I saw. I know not how the superb town of Giggleswick should have been so named, for surely there is nothing in superb magnificence that is fitted to set one a giggling. The rock

overhanging Settle is a noble individual object; and, altogether, this town, with its environs, forms one of the most memorable to me of all English panoramas. Sixth, the knolls, and ever-recurring straths, of that extended pastoral scenery which overspreads the whole West Riding of Yorkshire, and where, though the mountains are without dignity, and the vales remarkable for nothing so much as their rich pasturage, yet, altogether, the extent and endless succession, as one horizon and one panorama give place to another, impress one very powerfully with the amplitude and exuberance of Nature. Dined at Skipton. Found a fair at Bradford, where I alighted, and was somewhat annoyed in my transition to the coach for Halifax. I had first to get a porter to carry my luggage through the crowds to a distant part of the town from which that coach started; then was told that the coach had not come in, and I could not get a place till it arrived; then had not a hole to put my head in, as every room swarmed with drinking and drunken people; then, as I did not like to be far away from my luggage, in an open and crowded coach-office, had to keep my station near the door, where, as fortune would have it, there was a large circular assemblage of swine, on the margin of which I stood and contemplated their habits and politics, for I could perceive an action and reaction, a competition for food, a play of emotions, reciprocating from the one to the other; of which emotions, anger is far the most conspicuous, prompting to a bite or a scart, and even an occasional engagement. Speaking of politics—you have heard me say that a man of refinement and education won't travel through England on the tops of coaches without becoming a Tory. My Toryism has been further confirmed this day. There was a Quakeress girl, with a still younger companion, travelling from their boarding-school home, and this was all well enough; but there were also the feeders and wool-staplers of the West Riding, fat and unintelligent, with only pursy and vesicular projections on each side of their chins, and a superabundance of lard in their gills, whose manners well-nigh overset me, overloading our coach with their enormous carcasses, and squeezing themselves, as they ascended from various parts of the road, between passengers already in a state of compression, to the gross infraction of all law and justice, and the imminent danger of our necks. The days were, when I would have put down all this; but whether from the love of peace, which grows with age, or perhaps from some remainder of the enfeebling influenza, which, however, is getting better, my quiescence predominated."

It is characteristic of the man, that in the next letter we find the following reference to a remark in the preceding:—

"Before I resume my narrative, I may say, by way of qualifying my observations on Toryism, that though I hold a strong, while virtuous Government, and under the direction of the higher intelligence of our best educated men, to be the best régime for a country, yet I feel it wrong to nourish contempt for any human being. 'Honour all men' is the precept of Scripture; we should not despise any of those for whom Christ died; and the tendency so to do, is one of those temptations to which refinement and knowledge are apt to expose us, and which ought to be resisted."

The next volume of these memoirs will be awaited with eager anticipation, as it will contain the most striking passages in Dr. Chalmers's public history.

Competition, the Labour Market and Christianity; or, the Message of Truth to the Man of Commerce. By JAMES BALDWIN BROWN, A.B. London: Ward and Co., Paternoster-row.

Early Closing. By Rev. JAMES HAMILTON, D.D. *The Divine Arrangement of Human Labour.* By Rev. W. CURLING, M.A.

Social Duties. By Rev. W. W. CHAMPNEYS, M.A. *Oppressive Shop Labour.* By Rev. JAMES RALPH, M.A.

Excessive Labour. By Rev. R. BURGESS, D.D. *The Duty of the Christian Tradesman towards his Apprentices.* By Rev. DANIEL WILSON, M.A.

OF these sermons, published on behalf of the Early Closing Association, the first-mentioned, which is also the most recent, is by far the best. It is distinguished from the rest by its grasp of principles, while at the same time it is equal to them in its thoroughly practical tone. The author is of opinion that fair competition is the right principle in trade, but shows clearly that the excessive competition now prevalent, which acknowledges no moral restraints, has a tendency to give ultimately the advantage to the least scrupulous and upright, and to deteriorate the products of commerce. He also urges on employers the duty of being, towards those whom they employ, the kindly, genial men, they pride themselves upon being towards their private connexions. The lecture possesses the vigorous thought, and the forcible style—often rising into eloquence—that characterise most of Mr. Brown's writings. We have seldom read anything on the subject that we have more pleasure in recommending than this "Message of Truth to the Man of Commerce."

The other sermons, whose titles we have given, owing to the date of their publication, and the absence of anything very distinctive, scarcely call for notice. Dr. Hamilton's is written in his well-known racy and picturesque style. The rest with much good feeling and earnestness, and with more or less power, urge the employment of the various means of liberating trade from late hours, which lie within the reach of particular classes of people. It is a fact little creditable to the Christian principle of the nation, that these and similar appeals have not been more successful. At one time some interest did seem to be aroused in the mind of the

public; but latterly the whole question has been allowed to drop, and the society which was organized for the purpose of agitating it, is now languishing for want of funds. Surely the friends of the Early Closing Movement will not suffer this painful—perhaps shameful—state of things to last! We heartily wish its friends and advocates were more numerous. People seem to hold back, from the suspicion that the society seeks an object, which, however desirable, is out of reach at present. No mistake could be greater. Late closing is not a practice which the necessities of commerce impose, nor even which advances so importantly the interests of employers that there is no hope of their abandoning it. The example of Glasgow, and many other towns, sufficiently proves this. There is no reason, then, for despair. A thorough-going agitation—to which, it must be borne in mind, cash is essential—would, we are persuaded, be speedily successful.

The Peace Manual; or, War and its Remedies. By GEORGE C. BECKWITH. Boston: American Peace Society.

THIS little volume, from the pen of the Secretary of the American Peace Society, is deserving of the most extensive circulation it can attain. Its issue in this country will most opportunely follow up the late successful Congress of the friends of peace, who cannot better aid the great cause in which they are engaged than by diffusing far and wide publications such as this. The author writes of the Physical and Moral Evils of War—dwelling, amongst other topics, on the waste of property, the loss of life, the personal and social sufferings it occasions; and yet more fully and seriously on the moral elements, causes, vices, and crimes of the war system; and its malign moral influences on social institutions, the enterprises of benevolence, and the salvation of mankind. His statements are sustained by facts and statistics carefully collected and verified; and his argument is conducted with thorough ability, and in such manner as to awaken a practical interest in the cause he pleads. The proposed "Remedies for War"—which Congresses have now familiarized to several nations—may not be complete in detail, nor arranged for immediate application; but they are right in principle, practical in character, and demonstrative of the possibility of providing permanent substitutes for the custom of war.

The Country Sketch-Book of Pastoral Scenes and Memorable Places. By JANUARY SEARLE. London: Partridge and Oakey, Paternoster-row.

THESE are spirited and lively sketches of a few localities lying towards the north of England. The principal are "Bolton Abbey," "Walton Hall"—the seat of Charles Waterton, the naturalist—the "Low Moor Iron Works," and "The Vale of the Calder." There is also some occasional poetry, having both merit and pleasantness; the most ambitious effort being a Lincolnshire "pastoral," to which is appended a considerable body of "notes." While the volume will be an agreeable one to readers generally, it will be especially interesting to persons acquainted with the localities sketched.

The Family Friend. Vol. IV. London: Houlston and Stoneman, Paternoster-row.

WE doubt not this volume receives a very general and very cordial welcome. The editor has every right to say, as he does in the Preface, that he has ever aimed at "chastity of thought and language," and that his work "possesses a much higher value as a domestic hand-book than may at first be supposed." In the practical matters of Needlework, Modelling, Cookery, and elementary Science, it has been exceedingly rich, and has attained a deservedly high reputation. Its Chess Problems, Pastime, and entertaining reading, have supplied amusement to multitudes. Its readers are to be repaid for their support and attention by some changes in the forthcoming numbers, intended to keep up the interest of the work, without diminishing its utility. A very important feature of this volume is a "Quadruple Index"—a most valuable guide to the contents in detail of the whole of the four volumes already published. We hope the "Friend" will maintain a high character, wide circulation, and permanent usefulness.

A Course of Eight Lectures on the Great Protestant Reformers. Delivered at the Liverpool Sunday School Institute, by various Ministers. With an Introduction by the Rev. Dr. STOWELL. London: Johnstone and Hunter, Paternoster-row.

THESE lectures derive some interest from the fact, that they were delivered before the Sunday School Institute of Liverpool, inasmuch as they indicate, by the topics selected and the mode of treatment pursued, the state of intelligence amongst Sunday-school teachers. On this head their testimony is highly gratifying. But they also possess real intrinsic value. The subjects are—Luther, by the Rev. C. M. Birrell; Wycliffe, by the Rev. Dr. Vaughan; John Knox, by the Rev. W. Graham; John Huss, and Jerome of Prague, by the Rev. H. S. Brown; Cranmer, by the Rev. R. Spence, A.M.; Calvin, by the Rev. John Kelly; Zuingli, by the Rev. Dr. Stowell; and a concluding lecture by the Rev. Dr. Raffles. There is not one lecture which does not display high ability, and familiarity with the spirit of

the men portrayed. We may mention Mr. Birrell's and Dr. Vaughan's lectures—the latter especially—as very vivid and life-like pictures. The others, also, are animated and interesting, and very successful in the development of the great principles represented by the sacred names of the Reformers. Though some of the lectures appear to be reports of spoken addresses, instead of written compositions, there is little to find fault with on the score of accuracy. We think the Liverpool Sunday-school Institute has set an example which Sunday-school teachers would do well to follow in all our large towns, in securing to their members the advantage of a connected course of lectures, on attractive and profitable topics, for the winter months. We heartily commend the volume;—to those who know little of the Great Reformers, because it will afford information; and to those who know much, because it will suggest some new thoughts.

The Provincial Letters of Blaise Pascal. With a Life of the Author. London: W. Collins, Paternoster-row.

ALMOST everybody knows the "Provincial Letters." The sparkling wit and the weighty eloquence, which glitter like gems on the surface of Pascal's profound thought, have endeared his letters to many besides religious persons. In addition to a good translation of the letters, this volume contains a tolerably complete life of the author. As it is one of Collins's cheap series, we need scarcely say it is well printed and got-up.

Pictures of the Living Authors of Britain. By THOMAS POWELL, Author of "Pictures of the Living Authors of America." London: Partridge and Oakey, Paternoster-row.

THIS book appears to be a reprint from an American publication, although the fact is not stated; and it is very satisfactory to know that it is not of home production. If any of our readers possess that appetite for literary anecdote, in which Dr. Johnson confessed himself a glutton, it is our duty to warn them against the volume before us. It possesses enough anecdote and criticism to recommend it, if quantity were the only requisite. But the anecdote is generally frivolous gossip, not seldom of an apocryphal air, and often relates to matters which it is an impertinence to drag before the public. Mr. Powell ostentatiously claims to have had some personal intercourse with our English celebrities; and, with an exquisite taste, and refined feeling, which the parties who kindly and ignorantly admitted him to their presence will know how to appreciate, he describes, perhaps truly, perhaps not, whatever he saw, and repeats every scrap of information or casual remark he happened to hear. His criticisms are occasionally true, though never novel; but oftener they are utterly without the spirit of criticism, and even absurd. His praise is gross; his detraction bitter. Whatever he wants in ability, he makes up in spite. Charles Dickens is treated with virulent injustice, and is rated beneath some American unknown, the author of "Puffer Hopkins"! The author of "Philip van Artevelde" is addressed with the following elegant and original remark—"Wonderful dramatist, Henry Taylor, truly thou art the tailor of poets, not the ninth part of one"! We presume that Mr. Henry Taylor must have repelled some of Mr. Powell's intrusive advances, and omitted to invite him to Mortlake. The reputation of Washington Irving is gall and wormwood to this amiable and discerning writer, and he designates him, "sweet little twaddler." Of Horne's "Orion" it is said, that the author "has adopted the Greek names of the Gods, instead of the Latin; these were supplied him by Dr. Schmitz," &c.

The only attractive pages in the book are those containing several letters from Mrs. Browning, which were furnished to Mr. Powell by "an American friend." We are glad he was not an Englishman; for, though it is impossible to read these beautiful letters without keen delight, we must reprobate severely this unscrupulous trick upon a lady. This trick, however, is characteristic of the volume, which abounds in similar instances of bad taste and vulgar feeling; and, on the whole, we are tempted to ask,—Is this author the original of Mr. Thackeray's "literary snob"?

Chambers's Papers for the People. Vol. X. Edinburgh: Chambers.

THE present volume of this serial contains some papers of considerable literary merit. The first is a very accurate and complete sketch of "Ancient Rites and Mysteries," and displays thorough acquaintance with classical authorities. Another on "The Childhood of Experimental Philosophy" contains a quantity of curious and not easily accessible information, in respect to the first hesitating steps of men on the path of experimental inquiry. The article on Confucius embodies a very full account of the life and writings of that almost mythic personage—one who exerted a wider and more lasting influence on his own portion of the world than any single European on his—and, in addition, copious extracts from his works, which will be read with much interest. There is also a paper on "Liberia and the Russian Penal Settlements," and another on "Siam and the Siamese," both of which are transcripts of all we know on both subjects. The volume also contains a

sensible and discriminating review of Moore, and his Poetry; and two tales, to one of which we take a decided objection. The idea of occasionally including a tale is, we think, good, and the first in this volume is excellent; but that entitled "Temptation" would be condemned by less fastidious moralists than ourselves, for the reason that it contemplates sin from a too exclusively economical point of view, and leaves out its moral aspect:—as we have observed has been the case, also, in not a few of the tales inserted in *Chambers's Journal*.

LITERARY MISCELLANY.

THE STORY OF THE EXHIBITION CATALOGUE.—It was not until all, or nearly all, the fragments were in the printer's hands, that the final numbering and arrangement could take place; so that, at the last moment, all my inside was twisted up and down. Classification this was called. The classification began at the printer's, just before the arrival of the last corrected slips; and they came, as I told you, only two days before the Exhibition would be open, and the catalogue would be demanded by the public. Woe be to the printer who should go to bed at such a crisis. The "Official Catalogue" was classified, made up, printed, and bound in four days. The first perfect impression was only produced at ten o'clock at night upon the eve of the eventful opening. Ten thousand catalogues, properly bound, were punctually delivered at the building on the morning of the first of May. The two copies presented to her Majesty and to the Prince, that morning, elegantly bound in morocco, lined with silk, and with their edges gilt, had been bound, lined, and gilded, in six hours. Now, perhaps, you do begin to wonder that you had a catalogue at all upon the first of May, and are no longer surprised that, in the first edition, there were included descriptions of articles which the describers had neglected afterwards to send, or that the articles which had arrived, of unexpected bulk, or otherwise exceptionally, could not be placed properly in the building, according to the exact numerical order that had been established in the catalogue. Most of the errors of my first edition are corrected in my second. Now I mean to tell you a few more things about myself well calculated to excite your admiration. My "Official" self makes three hundred and twenty pages, or twenty sheets of double foolscap paper folded into eight. Two hundred and fifty thousand copies of this having been printed, one hundred and five tons of paper have been consumed therein; and upon this paper, the duty paid is one thousand four hundred and seventy pounds. The new type of these publications is retained, set up for constant use and correction, and the weight of metal thus employed is fifty-two thousand pounds. — *Dickens's Household Words.*

SAINT JOHN AND THE ROBBER.—In a narrative attested by Clemens Alexandrinus, we see how he visited the Christians in the parts round about Ephesus, organized the churches, and provided for the appointment of the most competent persons to fill the various church offices. On one of these occasions, he noticed a young man who promised to be of much service in the cause of the gospel. He commended him to one of the overseers, as a valuable trust committed to him by the Lord. The overseer carefully watched him till he received baptism. But he placed too much reliance on baptismal grace. He left him to himself, and the youth, deprived of his faithful protection, and seduced by evil associates, fell deeper into corruption, and at last became captain of a band of robbers. Some years after, when John revisited that church, he was informed, to his great sorrow, of the woful change that had taken place in the youth of whom he had entertained such hopes. Nothing could keep him back from hastening to the retreat of the robbers. He suffered himself to be seized, and taken into their captain's presence; but he could not sustain the sight of the apostle; John's venerable appearance brought back the recollection of what he had experienced in earlier days, and awakened his conscience. He fled away in consternation; but the venerable man, full of paternal love, and exerting himself beyond his strength, ran after him. He called upon him to take courage, and announced to him the forgiveness of his sins in the name of the Lord. By his fatherly guidance he succeeded in rescuing his soul, and formed him into a worthy member of the Christian community. Another tradition, preserved by Jerome, bears also the impress of the apostle's spirit. When the venerable John could no longer walk to the meetings of the church, but was borne thither by his disciples, he always uttered the same address to the church; he reminded them of that one commandment which he had received from Christ himself, as comprising all the rest, and forming the distinction of the new covenant: "My children, love one another." And when asked why he always repeated the same thing, he replied, "That if this one thing were attained, it would be enough." — *Neander's First Planting of Christianity: Bohn's Standard Library.*

THE POACHER AND THE PRELATE, OR GOOD ADVICE.—A poacher was not many years since busily engaged in taking a hare out of a wire in a certain bishop's grounds, when that functionary himself accosted him, and ordered him to desist. "Starlight Tom's" rejoinder was not strictly parliamentary; so the bishop replied—"Don't you know who I am? I'm the bishop of ——" "Are you?" was all the reply vouchsafed; "and a ——" good place too. Mind you keep it!"

GLEANINGS.

Mrs. Browning's noble poem of "Casa Guidi Windows" has been translated into Italian by Mazzini.

The Leeds Town-Council have decided to build a Town Hall and corporate offices, at an expense of £22,000 without the site, or of £31,000 with.

The *New York Evening Post* states that M'Cormick's reaping machines have been in use upon the Western prairies for nearly ten years. The fact illustrates one of the many uses of the Exhibition.

We hear that the experiment of growing flax near the Dartmoor prison is a complete triumph. The successful culture of this plant is a matter of national importance, and will be of the greatest benefit to the neighbourhood.

The principal topic of the Spanish journals is still the serious effects produced by the long drought and extraordinary heat. At Madrid they had been four months without rain. The country is burned up, and fires, extending in some cases over many leagues, are no doubt the result of this state of things.

The Great Northern Railway Company, instead of incurring an outlay in the shape of postage, has registered a newspaper in the Stamp-office, called *The Great Northern Railway Company's Reporter*, and, under this title, given in the smallest possible type, it issues all its documents, which pass through the post, whatever be their bulk, as a newspaper privileged by the penny stamp.

It is said that an English gentleman who had lodged £60,000 for the purpose of purchasing property in Ireland, under the Encumbered Estates Court, has withdrawn his money in consequence of the recent murder of Mr. White.

A FORMIDABLE FEMALE LAWYER.—Miss Brown, a lady of considerable notoriety in the South-west, made her first appearance in the Plaquemine Court of Louisiana, a few weeks since, to argue her own suit. She was armed with a pistol and dirk, and frightened the lawyers present half to death.—*Boston Liberator*.

The *Boston Journal* informs its readers with great complacency, that sixty of the boys in the Lawrence Academy have attached their names to a document recommending Mr. Webster to the Presidency. We may infer, from this, that Mr. Webster is looking to the next generation for the votes which are to do him justice.—*Weekly News*.

The *Boston Bee* has lately set up the pretence that the name of "Whig" was derived from the initials of the motto of the Scotch Covenanters—"We hope in God"—W. H. I. G. The *Commonwealth*, however, suggests as a more probable origin that it was adopted from the Scotch word "whig," which means "sour milk." A correspondent of the *Boston Post*, on the other hand, is of opinion that it is obtained from the initials of the motto, "We hope in God."

Numerous arrests have been made at Peath, in consequence of the exhibition of a statue of St. Stephen, the features of which resembled Kossuth.

HIS WAR CRY!—A "stump" orator, addressing a meeting in South Carolina, and becoming warmed by his own glowing description of the zeal which should animate the bosom of patriots in the possible conflict with the general government, said—"Yes! fellow-citizens, when the first note of war is heard rebounding over our cotton field, I, for one, shall exclaim with General Washington, at the battle of Waterloo, 'A horse! a horse! my kingdom for a horse!'"

"A number of our contemporaries," says the *Daily News*, "English and French, affect to be greatly shocked at the Emperor of Austria's declaring publicly that he and his Ministers govern of his absolute and imperial authority, and by virtue of no constitution. All through 1848, 1849, 1850, and the better half of 1851, these writers were the abettors, the panegyrists, the poet laureates of Austria; and not only of Austria, but of the King of Naples, of the Pope, and of the French generals who set up the Pope. Nothing seemed too harsh, too rough, too royal, too cruel, or too tyrannical for them, so long as there was anything left for tyranny and its bayonets to crush. But now, when tyranny is completely established and strengthened, and past disturbing, oh, then, forsooth, these writers turn liberal, and protest."

LORD GEORGE GORDON.—The newly-published "History of the Jews in Great Britain," by the Rev. Moses Margoliouth, supplies the following account of the last days of this eccentric nobleman, the leader of the No-Popery mobs of 1780. His lordship, it is well known, became a convert to the faith of Abraham. We are told, that in London "Lord George Gordon attended the Hamburg synagogue, where he was called up to the reading of the law, and was honoured with Me Shebayrach. He presented that synagogue with £100. He then went to Paris, and wrote a book against Marie Antoinette, Queen of France, which proved libellous, and subjected his lordship to imprisonment at Newgate. Whilst in prison he was very regular in the Jewish observances; every morning he was seen with his phylacteries between his eyes, and opposite to his heart. Every Saturday he had public service in his room, by the aid of ten Polish Jews. He looked like a patriarch with his beautiful long beard. His Saturday's bread was baked according to the manner of the Jews, his wine was Jewish, his meat was Jewish, and he was the best Jew in the congregation of Israel. On his prison wall were to be seen, first the ten commandments (in the Hebrew language), then the bag of Talith, or fringed garment, and of the phylacteries. The court required him to bring bail; he brought two poor Polish Israelites as guarantees. The court would not accept them because of their poverty. The rich Jews would do nothing towards assisting the prisoner, for fear of a persecution. He died in 1798, of a broken heart, and was interred in the Gordon family vault." The laying him in the family vault was contrary to his wish, as, to the last, he expressed the strongest desire to be buried in the sepulchres of the ancient people.

BIRTHS.

September 14, at Cambridge, the wife of the Rev. G. B. BUBIER of a son.

MARRIAGES.

A few days since, at the Independent Chapel, Highworth, by the Rev. T. Gilbert, Mr. JOHN CROFT, of Swindon, to Miss ELLEN HANDEL, of that town.

Also, at the Independent Chapel, Highworth, by the Rev. T. Gilbert, Mr. JESSE BRITTON to DINA HEWER; both of that place.

September 4, at Exminster Church, by the Rev. the Warden of Winchester College, R. L. LOPES, Esq., of the Inner Temple, second son of Sir R. Lopes, Bart., of Maristow, M.P. for South Devon, to ELIZABETH, third daughter of S. T. KEKEWICH, Esq., of Peamore.

September 5, at the Independent Chapel, Fareham, by the Rev. J. Varty, Mr. GEORGE BARNES to Miss ELIZABETH FROST; both of Fareham.

September 6, at the Independent Chapel, Stourbridge, by the Rev. J. Richards, Mr. R. C. COOK, statutory, to JANE, eldest daughter of Mr. J. ALLSON, builder; both of Stourbridge.

September 9, at Sion Chapel, Halifax, by the Rev. R. Moffett, Mr. JOSEPH NAYLON, manager, Luddendenfoot, to ELIZABETH, the youngest daughter of Mr. T. Fox, joiner and builder, of Sowerby-bridge.

September 9, at France Meeting, Chalford, by the Rev. J. Hyatt, the Rev. W. M. ANSTEE, of Plymtree, son of W. Anstee, Esq., of Jurehays, Tiverton, to MARY, eldest daughter of the Rev. T. WHITTA, of the former place.

September 9, at the Independent Chapel, Lymington, by the Rev. D. Lloyd, Mr. HENRY DOWMAN to ELIZABETH HOOKEY.

September 10, at the Independent Chapel, Highworth, by the Rev. T. Gilbert, Mr. WILLIAM WHEELER, carpenter, &c., to ELIZA, daughter of the late Mr. R. BARRETT, of that place.

September 11, at the Independent Chapel, Melton Mowbray, by the Rev. J. Tindale, the Rev. JOHN NEWTON LANGLEY, M.A., of Goldstone, near Beccles, Suffolk, to MARIA COPELY, of Melton Mowbray, Leicestershire.

September 11, by license, at the Independent Chapel, Cuckfield, Sussex, by the Rev. J. Woodward, of Tonbridge Chapel, London, the Rev. ALBERT FOSTER, minister of the above chapel, to LUCY, second daughter of C. D. LVEDAY, Esq., of the same place. This is the first marriage that has been solemnized in this place of worship.

September 11, at Grosvenor-street Chapel, Chorlton, Manchester, by the Rev. R. W. M'All, of Sunderland, Mr. JOHN GOODIER, of Greenhays, to JANE, eldest daughter of J. WOOLFALL, Esq., of Ardwick-green, Manchester.

September 11, at the Independent Chapel, Bushey, Herts, by the Rev. J. Vine, Mr. WILLIAM HAWKINS, of Bushey, to ANNE COLES, second daughter of the late Rev. J. COLES, of Wokingham, Berks.

September 12, at Kirk Bradden, Isle of Man, the Rev. THOMAS EDWARD STALLYBRASS, B.A., of Stratford, London, to ISABELLA HUTTON, only daughter of the Rev. J. HILL, M.A., of Douglas, Isle of Man.

DEATHS.

Lately, at his residence, Newington-green, in his 88th year, JAMES HUXLEY, Esq.

May 28, of croup, aged 3, W. TAYLOR, second son of the Rev. W. ASHTON, of Kuruman, South Africa.

June 10, at Mirzapore, East India, the Rev. MATTHEW W. WOOLLASTON, for many years Professor and Principal in the Hon. East India Company's Colleges at Calcutta and Agra; but, since 1843, a devoted missionary to the heathen, for which his knowledge of the native languages eminently qualified him. He was the author of an elaborate Sanscrit grammar, and other works.

September 7, at Dover, aged 84 years, HARRIET ARABELLA, relict of the Rev. Dr. GOODALL, Provost of Eton and Canon of Windsor.

September 7, at Nottingham, MARY, eldest daughter of T. FREEMAN, Esq., and niece of G. Freeman, Esq., of Cheltenham.

September 8, at Homburg, Germany, aged 57, the Rev. JOSEPH JOHN FREEMAN, one of the Secretaries of the London Missionary Society.

September 8, at Whitby, accidentally drowned whilst bathing, in his 14th year, JAMES, youngest son of W. S. MARSHALL, Esq., of Hyde-park-square, and of Plashwood-hall, in the county of Suffolk.

September 8, aged 55, Mr. JOHN CHISHMAN MARSH, of Swanage, Dorset.

September 9, at her residence, Stockwell-common, MARY, relict of the late T. STREATHFIELD, Esq., of St. Mary-axe, and Stockwell-common.

September 9, after a short illness, aged 1 year and 7 months, the infant son of the Rev. T. SEAVILL, of Burton-crescent.

September 11, in Bury-street, St. James's, after a long illness, in his 79th year, WILLIAM BUSFIELD, Esq., M.P., of Upwood, Yorkshire.

September 13, at St. Paul's-villas, St. Paul's-road, Islington, aged 76, Mrs. SUSANNAH WHITRIDGE, widow of the late Mr. M. WHITRIDGE, of Canonbury-square.

September 14, at Chelsea, after a protracted and very painful illness, GARRISON THOMPSON, second son of George Thompson, Esq., M.P. for the Tower Hamlets.

THE SARDINIAN WORKMEN arrived in Manchester to the number of 49, on Sunday evening. They had letters of introduction to the mayor and authorities, and have been treated with a good deal of consideration. On Monday, two officers of the civil force were deputed to conduct them to some of the principal workshops. In the evening a party of them dined with the mayor. Two addresses were presented to the mayor yesterday at the Town Hall, one in English by Chevalier Lencisa, the other in French by Chevalier Scappini. The Mayor briefly acknowledged the double compliment in French. Afterwards accompanied by the mayor, they walked through the Exchange, viewed the exterior of the Cathedral, went through the warehouse of Messrs. Potters and Norris, and a small party also inspected Mr. Joynson's silk mill.

THE NEW REAPER—Mc Cormick's machine—has been displaying its powers, with great éclat, on the clayey soils of Hertfordshire; and before the annual assembly of the North Lancashire Agricultural Society, which commenced at Lancaster, on Wednesday last.

[ADVERTISEMENT.]—We take pleasure in bringing to the notice of our readers, a remedy which has the merit of being at once nice, safe, speedy, and sure (without medicine, inconvenience, or expense, as a saving fifty times its cost in other more expensive remedies), for dyspepsia (indigestion), constipation, diarrhoea, nausea and sickness during pregnancy, at sea, or under any other circumstances, acidity, heartburn, flatulency, distension, hemorrhoidal affections, nervous, bilious, and liver complaints, palpitation of the heart, cramps, spasms, headaches, derangement of the kidneys and bladder, cough, asthma, dropsy, scrofula, consumption, debility, paralysis, depression of spirits, &c. DU BARRY'S REVALENTA ARABICA FOOD, which is easily prepared, even on board ship, or in a desert, is the best food for invalids and delicate infants, as it never turns acid on the weakest stomach, but imparts a healthy relish for lunch and dinner, and restores the faculty of digestion and muscular energy to the most enfeebled. It has the highest approbation of Lord Stuart de Decies; the Venerable Archbishop Alexander Stuart, of Ross—a cure of three years' nervousness; Major-General Thomas King, of Exmouth; Captain Parker D. Bingham, R.N., London, who was cured of twenty-seven years' dyspepsia in six weeks; Captain Andrews, R.N.; Captain Edwards, R.N.; William Hunt, Esq., Barrister-at-Law, King's College, Cambridge, who, after suffering sixty years from partial paralysis, has regained the use of his limbs in a very short time upon this excellent food; the Rev. Charles Kerr, of Winslow, Bucks—a cure

of functional disorders; the Rev. Thomas Minister, of St. Saviour's, Leeds—a cure of five years' nervousness, with spasms and daily vomitings; Mr. Taylor, Coroner of Bolton; Doctors Ure and Harvey; James Shorland, Esq., No. 3, Sydney-terrace, Reading, Berks, late Surgeon in the 96th Regiment—a cure of dropsy; James Porter, Esq., Athol-street, Perth—a cure of thirteen years' cough, with general debility; and many well-known individuals, who have sent the discoverers and importers, Du Barry and Co., 127, New Bond-street, London, testimonials of the extraordinary manner in which their health has been restored by this useful and economical diet, after all other remedies had been tried in vain for many years, and all hopes of recovery abandoned. A full report of important cures of the above complaints, and testimonials from parties of the highest respectability, is, we find, sent gratis by Du Barry and Co.—See Advertisement.

[ADVERTISEMENT.]—HALSE'S PORTABLE GALVANIC APPARATUS.—(From the *Wesleyan* of March 10).—"That Mr. Halse stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known: but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanize himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to any thing of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanised by an apparatus constructed on the best principles; for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Halse's machines, yet the effects afterwards produced are vastly different, the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Halse particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Halse's residence is at 22, Brunswick-square."

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, TUESDAY EVENING.

The failure of Messrs. Spencer, Ashlin and Co., announced in the daily papers of yesterday, has again set afloat apprehension concerning the sound condition of the commercial world. The Stock Market has, consequently, declined, and, although not to any serious extent, sufficient to create a feeling of gloom and suspicion. Consols, which we left last week at 96½, are now down to 95½ to 96—a decline of nearly a half per cent. The suspension of Messrs. Ashlin, is said to be the result of speculative operations for a rise in grain, which, through the present good harvest, have ended in heavy loss. The opinion is gaining ground now, that this is not the only failure to occur in this direction. It is well known that many parties connected with Mincing and Mark-lanes, have been dealing largely in all kinds of provisions, with the anticipation of a rise, and there can be no question that these expectations will be disappointed. The majority of them will, no doubt, be able to bear up against the loss, but some must give way. In vague expectation that this will be the case, the banks have lately dealt more cautiously in the discount of bills—declining to deal with those of whom the least suspicion of unsoundness is entertained. The Unfunded Debt has been very steady during the week, while Bank Stock has risen.

PROGRESS OF THE STOCKS:—

	Wed.	Thurs.	Friday.	Sat.	Monday.	Tues.
3 per Ct. Cons.	96½	96½	96½	96½	95½	96
Cons. for Acct.	96½	96½	96½	96½	95½	96½
3 per Ct. Red.	97½	97½	97½	97½	97½	97½
New 3½ per Ct.	98½	98½	98½	98½	98½	98½
Annuitants...	98½	98½	98½	98½	98½	98½
India Stock...	263	263	263	263	263	263
Bank Stock...	215½	215½	215½	215½	215½	215½
Exchq. Bills...	45 pm.	48 pm.	48 pm.	48 pm.	47 pm.	47 pm.
India Bonds...	52 pm.	52 pm.	52 pm.	52 pm.	48 pm.	51 pm.
Long Annuit.	7 7-16	7 7-16	Shut	—	7½	7 7-16

The Foreign Market has been very dull. Mexican has experienced another decline, being now marked at 26½. Spanish also has fallen, on account of the expense which the Government must incur in resisting the Cuban expedition. In a wretched enough state at the best of times, its finances will hardly bear the draw which this will occasion. The Austrian loan seems to attract very little attention. We have heard of none of it being subscribed for here, and letters from the continent speak in very unfavourable terms of its prospects in the commercial capitals of the European states. In Amsterdam "very little will be taken," and in Hamburg, "no one feels inclined to touch it." In Paris, it excites no stir; whilst in Vienna, although the Government papers speak very confidently of the whole being subscribed in a short time, the *Times* correspondent expresses his suspicions that the greater part of it will have to be got from abroad. What will the Government do if it cannot raise the amount? "Gazette" itself? The following are the prices of Stocks:—Brazilian, small, at 89; Danish Five per Cents., 101½ ex div.; Mexican, for money, 26½ and ¼; for the account, 26½ and ¾; Peruvian, 90; the deferred, 42½; Russian Five per Cents., 111½; the Four-and-a-Half per Cents., 101½; Sardinian Scrip, 3 discount; Spanish Five per Cents., for money, 20½; for the account, 20; Passive, 4½; Spanish Three per Cents., 36½; and Dutch Four per Cents., certificates, 92½.

The Share Market has, on the whole, well maintained its ground, but prices are hardly so favourable as at our last writing. The most conspicuous decline has been in the South Eastern, consequent on the announcement of a dividend of 8s. for the half-year. The traffic returns also exhibit a slight falling off compared with previous weeks,

rinosa 1s. 3d.; also 25 bales Buenos Ayres, 7 ditto, Smyrna, 36 ditto Russian, 85 Egyptian, 32 English Merino, 3 Turkey Goats. Spanish white sold at 1s. 0d. to 1s. 1d., and black at 6d. to 7d. per lb. Russian, being damaged, went at 6d. to 6½d.; Egyptian white brought 1s. to 1s. 1d. per lb. Very little has been done in German and Odessa.

LIVERPOOL, September 13.—SCOTCH.—There is still a demand for Laid Highland Wool. White Highland is still wanted. There is little, if anything, doing in either Crossed or Cheviot.

	s.	d.	s.	d.
Laid Highland Wool, per 24lbs.	9	6	10	6
White Highland do.	12	6	13	6
Laid Crossed do., unwashed	10	9	11	6
Do. do. washed	11	0	12	6
Laid Cheviot do. unwashed	12	0	14	0
Do. do. washed	14	0	17	0
White Cheviot do. do.	23	0	26	0

Imports for the week 72 bales.
Previously this year 4,789 do.

FOREIGN.—There was a public sale of Wools here yesterday, at which about 1,400 bales of East India Wool and 1,000 other sorts were offered. The East India all sold at about 0½d. per lb. under late sales here; all the other, except a few low Chilli, which fetched from 2½d. to 3½d., were withdrawn.

Previously this year 49,375
Imports for the week 131 bales.

OILS.—Lined, per cwt., 32s. 0d. to 34s. 0d.; Rapeseed, English refined, 3s. 0d. to 3s. 6d.; foreign, 35s. 0d.; Gallipoli, per tun, £38; Spanish, £36 10s.; Sperm £35 to £36, bagged £34; South Sea, £30 to £33 0s.; Seal, pale, £34 10s. to £35 0s.; do. coloured, £29; Cod, £36 to £37; Cocoa Nut, per ton, £38 to £40; Palm, £29, 6s.

COAL MARKET, Monday, September 15.

Factors succeeded in getting an advance from needy buyers with difficulty.

South Hartlepool's, —s. 0d.; Hetton's, 15s. 9d.; Stewart's, —s. 0d.; Tees, —s. 0d.; Haswell, 16s. 0d.; Lambton's, —s. 0d.; Braddyll's, 15s. 6d.; Kellie's, 15s. 3d.; Wylam's, —s. 0d.; Eden, —s. 0d.; Whitworth's, —s. 0d.; Exon, —s. 6d.; Richmond's, —s. 0d.; Adalade's, —s. 6d.; R. Hetton's, —s. 0d.; B. Hetton's, —s. 0d.; Durham, —s. 0d.; Hough Hall, —s. 0d.; Cassop's, 14s. 9d.; Reepm's, 15s.; Brown's Deanery, —s. 0d.

Fresh arrivals, 35; left from last day, 4; total, 39.

COLONIAL MARKETS—Tuesday Evening.

SUGAR.—The market has opened with a depressed appearance. The public sales have been large, say 170 hhds., Barbadoes, 150 hhds., Porto Rico, 4,500 bags Mauritius, 9,000 bags Bengal, and 1,300 bags Manila. Scarcely a third part found buyers, although a decline of 6d. was submitted to on middling, and 1s. on low qualities. Good and fine grocery descriptions about maintained previous rates. 360 hhds. only of West India sold. The refined market dull at last week's prices. Grocery lumps 45s. to 49s.

COFFEE.—The public sales have been large, say 300 casks plantation Ceylon, and 500 bags native, 300 bales Mocha, 500 cases of Tellicherry, and 100 cases Madras. A very small portion sold. Plantation Ceylon shows a decline of 1s.; good ordinary native bought in at 39s. 6d. for want of buyers at previous rates.

TEA.—The market continues inactive.

RICE.—700 bags Bengal offered, and chiefly bought in at 9s. 6d. to 10s.

COCHINEAL.—130 bags of Honduras silver sold in public sale at 2s. 9d. to 3s. 6d., which were previous rates.

TALLOW continues quoted 39s. 9d. new; 38s. 9d. old.

RUM.—The market is inactive.

COTTON.—300 bales sold at previous rates.

In other articles no material alteration, but markets generally wear a dull appearance.

ADVERTISEMENTS.

COALS, 20s.—BEST SUNDERLAND.

R. S. DIXON and SON, Providence Wharf, Belvidere-road, Lambeth (Established 1830), having ships of their own constructed to lower their masts and come through the Bridges, alongside their Wharf, they are enabled to deliver the best Stewart's and Hetton's Wall's End direct from the ships. They are the cleanest and most durable House Coals that come to London, and are a much better size than those delivered out of the ships into barges in the Pool; they also save the great expense of ship's delivery, lighterage, metage, and the great loss of breakage. Those who favour them with their orders may depend on being supplied with the Best only. Yorkshire Coals, same as those brought to London by the Great Northern Railway, 17s. 6d.

SASSAFRAS CHOCOLATE.—Dr. DE LA MOTTE'S nutritive, health-restoring, AROMATIC CHOCOLATE, prepared from the nuts of the Sassafras tree. This chocolate contains the peculiar virtues of the Sassafras root, which has been long held in great estimation for its purifying and alterative properties. The aromatic quality (which is very grateful to the stomach), most invalids require for breakfast an evening repast to promote digestion, and to a deficiency of this property in the customary breakfast and supper may, in a great measure, be attributed the frequency of cases of indigestion generally termed bilious. It has been found highly beneficial in correcting the state of the digestive organs, &c., from whence arise many diseases, such as eruptions of the skin, gout, rheumatism, and scrofula. In cases of debility of the stomach, and a sluggish state of the liver and intestines, occasioning flatulence, costiveness, &c., and in spasmodic asthma, it is much recommended.

Sold in pound packets, price 4s., by the PATENTEE, 12, Southampton-street, Strand, London; also by appointed agents, Chemists, and others.

N.B. For a list of agents, see Bradshaw's Guide. 6d.

RUPTURES EFFECTUALLY CURED WITHOUT A TRUSS!!

DR. BARKER, Physician to the North London Infirmary for Rupture and Deafness, still continues to supply the afflicted with the celebrated remedy for this alarming complaint, the great success of which for many years past renders any further comment unnecessary. It is easy and painless in use, causing no inconvenience or confinement, and is applicable to every variety of single and double Rupture, however bad or long standing, in male or female of any age. The remedy, with full instructions for use, &c., will be sent, post free, to any part of the kingdom, on receipt of 7s. in postage stamps, or Post-office order, by Dr. Alfred Barker, 48, Liverpool-street, King's-cross, London, where he may be consulted daily from 10 till 1, mornings, and 5 till 8, evenings (Sundays excepted). Post-office orders to be made payable at the Battle Bridge Post Office.

A great number of testimonials and trusses have been left behind by persons cured, as trophies of the success of this remedy, which Dr. Barker will be happy to give to any requiring them after a trial of it.

DEAFNESS, SINGING NOISES IN THE HEAD AND EARS, EFFECTUALLY CURED.—Dr. Barker's remedy permanently restores hearing in all cases, in infancy or old age, however bad or long-standing, even where the faculty has pronounced it incurable. It removes all those distressing noises in the head and ears resulting from deafness or nervousness, and enables all sufferers, however bad, to hear the ticking of a watch in a few days. The remedy, which is easy in application, will be sent, post free, on receipt of 7s. in postage stamps, or Post-office order, by Dr. ALFRED BARKER, 48, Liverpool-street, King's-cross, London. Consultations daily from Ten till One, and Five till Eight (Sundays excepted). A cure in every case is guaranteed.

DO YOU WANT LUXURANT AND BEAUTIFUL HAIR, WHISKERS, &c.?

THE Immense Public Patronage bestowed upon Miss ELLEN GRAHAM'S NIUKRENE is sufficient evidence of its amazing properties in reproducing the human hair, whether lost by disease or natural decay, preventing the hair falling off, strengthening weak hair, and checking greyness. It is guaranteed to produce whiskers, moustaches, &c., in three weeks, without fail. It is elegantly scented; and sufficient for three months' use will be sent free, on receipt of twenty-four postage-stamps, by Miss ELLEN GRAHAM, 14, Hand-court, Holborn, London. Unlike all other preparations for the hair, it is free from artificial colouring and filthy greasiness, well known to be so injurious to it. At home daily, from two till five.

AUTHENTIC TESTIMONIALS.

"My hair is restored. Thanks to your very valuable Nioukrene."—Miss Mame, Kennington.

"I tried every other compound advertised, and they are all ineffectual. Your Nioukrene has produced the effect beautifully."—Mr. James, St. Alban's.

"Your Nioukrene is the most elegant preparation I have ever analysed, being free from colouring matter and injurious scent. The stimulant is excellent."—Dr. John Thompson, author of a "Treatise on the Human Hair," and Professor of Chemistry.

For the nursery it is invaluable, its balsamic properties being admirably adapted to infants' hair.

WHY NOT WALK WITH EASE?

Soft and hard corns and bunions may be instantly relieved and permanently cured by Miss Graham's PLOMBINE, in three days. It is sent free for thirteen postage stamps.

"It cured my corns like magic."—Miss Milne, Hounslow.

"My bunion has not appeared since."—Mrs. Sims, Truro.

NO MORE PILLS NOR ANY OTHER DRUGS.

50,000 CURES BY DU BARRY'S

REVALENTA ARABICA FOOD, a pleasant and effectual remedy (without medicine, inconvenience, or expense, as it saves fifty times its cost in other means of cure).

Testimonials from parties of unquestionable respectability have attested that it supersedes medicine of every description in the effectual and permanent removal of indigestion (dyspepsia), constipation, and diarrhoea, nervousness, biliousness, liver complaint, flatulency, distension, palpitation of the heart, nervous headache, deafness, noises in the head and ears, pains in the chest, between the shoulders, and in almost every part of the body, chronic inflammation and ulceration of the stomach, angina pectoris, erysipelas, eruptions on the skin, incipient consumption, dropsy, rheumatism, gout, heartburn, nausea and sickness during pregnancy, after eating, or at sea, low spirits, spasms, cramps, spleen, general debility, paralysis, asthma, cough, inquietude, sleeplessness, involuntary blushing, tremors, dislike to society, unfitsness for study, loss of memory, delusions, vertigo, blood to the head, exhaustion, melancholy, groundless fear, indecision, wretchedness, thoughts of self-destruction, and many other complaints. It is, moreover, admitted by those who have used it, to be the best food for infants and invalids generally, as it never turns acid on the weakest stomach, nor interferes with a good liberal diet, but imparts a healthy relish for lunch and dinner, and restores the faculty of digestion, and muscular and nervous energy, to the most enfeebled.

For the benefit of our readers we place before them a synopsis of a few of 50,000 Testimonials received by Mr. Du Barry upon the invariable efficacy of his Revalenta Arabica Food.

But the health of many invalids having been fearfully impaired by spurious compounds of peas, beans, Indian and oatmeal, palmed off upon them under closely similar names, such as Revalenta, Arabian Revalenta, Arabica Food, Lentil Powder, &c., Messrs. Du Barry have taken the trouble of analyzing all these spurious imitations, and find them to be harmless as food to the healthy, but utterly devoid of all curative principles; and being of a flatulent and irritating tendency, they are no better adapted to cure disease than oil to quench a conflagration. They would indeed play sad havoc with the delicate stomach of an invalid or infant; and for this reason the public cannot too carefully avoid these barefaced attempts at imposture. Nor can these imitative impostors show a single cure, whilst Du Barry's Revalenta Arabica has received the most flattering testimonials from 50,000 persons of high respectability.

DU BARRY & Co., 127, New Bond-street, London.

(Cure No. 75.)

From the Right Hon. the Lord Stuart de Decies.

"I have derived much benefit from Du Barry's Health-restoring Food."—STUART DE DECIES.

"Dromana, Capponin, county of Waterford."

(Cure No. 1,609.)

Letter from the Venerable Archdeacon of Ross.

"Aghadown Glebe, Skibberreen, Co. Cork, August 27th, 1849.

"Sir,—I cannot speak too favourably of your Arabica Food. Having had an attack of bad fever about three years ago, I have ever since been suffering from its effects, producing excessive nervousness, pains in my neck and left arm, and general weakness of constitution, which has prevented me in a great degree from following my usual avocations; these sensations, added to restless nights, particularly after previous exercise, often rendered my life very miserable, but I am happy to say that, having been induced to try your Farina about two months since, I am now almost a stranger to these symptoms, which I confidently hope will be removed entirely, with the Divine blessing, by the continued use of this Food. I have an objection that my name should appear in print, which, however, in this instance, is overcome for the sake of suffering humanity. I am, Sir, your obedient servant."

"ALEX. STUART, Archdeacon of Ross."

(Cure No. 77.)

"Dear Sir,—I beg to assure you that its beneficial effects have been duly appreciated by, dear Sir, most respectfully,

"THOMAS KING, Major-General."

(Cure No. 461.)

"Sixty years' partial paralysis, affecting one-half of my frame, and which had resisted all other remedies, has yielded to Du Barry's Health Restoring Food, and I now consider myself a stranger to all complaints, excepting a hearty old age."

"WM. HUNT, Barrister-at-law."

"King's College, Cambridge."

(Cure No. 180.)

"Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Health Restoring Food in a very short time."

"W. R. REEVES."

"Pool Anthony, Tiverton."

(Cure No. 4,208.)

"Eight years' dyspepsia, nervousness, debility, with cramp spasms and nausea, for which my servant had consulted the advice of many, have been effectually removed by Du Barry's Health Restoring Food in a very short time. I shall be happy to answer any inquiries."

"REV. JOHN W. FLAVELL."

(Cure No. 49,832.)

"Ling, near Diss, Norfolk, 14th Oct., 1850.

"Sir,—For fifty years I have suffered indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach, and vomitings, and been reduced to such a degree that I was unable to move without crutches. Flatulency, accompanied with difficulty of breathing and spasms in the chest, were often so bad that I had to sit up whole nights, and frequently my friends did not expect I could survive till morning. My sufferings were so awful that I have many a time prayed for death as a happy deliverer. I am very thankful to be able to say that your delicious Food has relieved me from these dreadful ailments, to the astonishment of all my friends. I sleep soundly, and am able to walk to church morning and evening, and do not remember ever having

been so well as I am now. You are at liberty to make such use of this statement as you think will benefit other sufferers, and refer them to me.

"MARIA JOLLY WORTHAM."

(Cure No. 2,704.)

"I consider you a blessing to society at large. It is not to be told all the benefit Du Barry's Health Restoring Food has been to me; and my little boy cries for a saucer of it every morning."

"WALTER KEATING."

"2, Manning-place, Five Oaks, Jersey."

(Cure No. 3,906.)

"Thirteen years' cough, indigestion, and general debility, have been removed by Du Barry's excellent Health Restoring Food."

"JAMES PORTER."

"Athol-street, Perth."

(Cure No. 81.)

"Twenty years' liver complaint, with disorders of the stomach, bowels, and nerves, has been perfectly cured by Du Barry's Health Restoring Food."

"ANDREW FRASER."

"Haddington, East Lothian."

(Cure No. 79.)

"Gentlemen,—The lady for whom I ordered your food is six months advanced in pregnancy, and was suffering severely from indigestion and constipation, throwing up her meals shortly after eating them, having a great deal of heartburn, and being constantly obliged to resort to physic or the enema, and sometimes to both. I am happy to inform you that your food produced immediate relief. She has never been sick since, had but little heartburn, and the functions are more regular."

"THOMAS WOODHOUSE."

(Cure No. 7,843.)

"Nazing Vicarage, near Waltham Cross, Herts.

"Having read by accident an account of your Revalenta Arabica Food, I was determined to try if it would do me only half the good others said they had derived from it; for I felt I should be well satisfied if such should prove the case, having for several years spent a great deal of money on physicians. Accordingly I commenced eating it three times a day. When I first read what other people said about your Food, I thought their letters must be puffs, but now I feel as though they had not said half enough in its praise."

"ELIZABETH JACOBS."

(Cure No. 49,962.)

"Dear Sir,—Allow me to return you my most sincere thanks for the very great benefit I have derived from the use of your Arabica Food. For ten years dyspepsia and nervous irritability had rendered life a perfect burthen to me. The best medical advice, frequent bleeding and blistering, and an astonishing amount of drugs, produced not the slightest abatement on my sufferings; in fact, I had given myself up, when providentially I met with your invaluable Food, and now am happy to be enabled to add my testimony to the many you already possess. It has done for me all that medicine failed to effect, for I am enjoying a state of health such as I have been a stranger to for many years. With my best wishes for your prosperity, as the discoverer of so valuable a Farina, I am ever gratefully yours,

"ELIZABETH YEOMAN."

A full report of important cures of the above and many other complaints, and a copious extract from 50,000 testimonials from parties of the highest respectability, is sent gratis by Du Barry and Co. on application.

Sold in canisters with full instructions, and bearing the seal and signature of Du Barry & Co. (without which none can be genuine), weighing 1lb. at 2s. 9d.; 2lbs. at 4s. 6d.; 5lbs. at 11s.; 12lbs. at 22s.; super-refined quality, 10lbs. at 33s.; 5lbs. at 22s.; 10lbs. and 12lbs. canisters forwarded, carriage free, on receipt of Post-office order, by Du Barry & Co., 127, New Bond-street, London; also of Fortnum, Mason & Co., Purveyors to her Majesty the Queen; Hedges and Butler; Barclay; Sterry; Sterry & Co.; Evans, Lecher & Co.; Edwards; Rumsey; Sutton; Newberry; Sanger; Haunay; and through all respectable grocers, chemists, medicine vendors, and booksellers in the kingdom.

DU BARRY'S PULMONIC BON BONS.

A nice, safe, and effectual remedy for coughs, colds, asthma, and all affections of the lungs, throat, and voice, are of unrivalled excellency. In boxes 1s. 1d., 2s. 9d., 4s. 6d.; or post free, 1s. 4d., 3s. 3d., 5s. 2d.

DU BARRY & CO., 127, New Bond-street, London.

Agents will please apply.

PARALYSIS.

MR. HALSE, the MEDICAL GALVANIST, of 22, BRUNSWICK-SQUARE, LONDON, earnestly recommends invalids, and gentlemen of the medical profession, to peruse the following. It cannot but surprise them, and prove to them the all but miraculous powers of Galvanism, when applied in a scientific manner, and with an efficient apparatus.

The following case is, perhaps, as remarkable as one as could be selected, as showing the powers of Galvanism, after every medicine, and almost every medical practitioner in Devonshire had been tried in vain; and as the truth of it is witnessed by a distinguished clergyman of the Established Church, there can, one would suppose, be no doubt in any one's mind as to its accuracy. When the patient was brought to Mr. H., his wife told him that she could not believe that Galvanism, or anything else, could possibly restore him, for his complaint had been standing so long, and he was in such a weak state, that it would be presumptuous to expect any benefit, particularly as he had tried the most celebrated physicians in Devonshire, and still daily continued to get worse. She also stated that her friends blamed her very much for removing him from his home; but she could not help it! Her husband had heard of such extraordinary cures made by Mr. H. in his complaint, that galvanized he would be, in spite of everything. His medical man was quite angry with him for thinking of such a thing; and when his friends were carrying him from his house to the carriage, every one appeared to be convinced that they should never see him alive any more. But notwithstanding all the difficulties he had to contend with, he was determined, and insisted upon being galvanized. The following letter, which he sent to the editor of the *Exeter Flying Post*, will prove the result:—

OUGHT NOT GALVANISM TO BE MORE GENERALLY RESORTED TO?

A letter to the editor of the "Flying Post," by one who has derived immense benefit from the power of the Galvanic Apparatus:—

"MR. EDITOR,—A few weeks since, I noticed a paragraph by you, stating that Galvanism ought to be more generally employed. I beg to state, that I am precisely of the same opinion, for I have witnessed its astonishing effects in a number of cases, and its power has been tried practically upon myself, with the happiest results. In that paragraph I was most happy to find favourable mention of Mr. Halse's name. All that you have said of him, and even more, is his due; indeed, as for myself, I have cause to bless the day that I first placed myself under his care. Now, Sir, my case was a most deplorable one, for I had not the least use of either arm or leg—they hung about me like as if they did not belong to me, and the strength of my legs was insufficient to support the weight of my body. Of course I could not stand; and if you had offered me a thousand guineas to move either hand but one inch from the place where it might have been placed, I could not have done it; not the least command had I over my limbs. My complaint was caused by a blow in the back. Well, as before stated, I placed myself under Mr. Halse's galvanic treatment. I had been led to believe that it was a dreadful operation to go through, but I was agreeably surprised that there was no unpleasantness at all about it, not even enough to make a child cry, so beautifully does Mr. Halse manage his battery. In three days, Sir, I could stand upon my legs, and in one week I could walk about the house; at the same time, I also partially recovered the use of my arms; and in six weeks I could walk several miles in a day without the least assistance. Well might you ask—"Ought not Galvanism to be much resorted to?" After what I have seen and experienced, I do consider it a shame that a portion of the medical profession should decline to recommend their patients to try the powers of Galvanism. Per als I need not state that I had the advice of the most celebrated physicians in this country; but all the medicines which were tried did me little or no good. I believe Mr. Halse was as much surprised as myself



and friends, when, at the expiration of a week, he saw that I could walk, for he did not lead me to believe that there would be such a rapid improvement. I will state that invalids are very much to blame if they do not give Galvanism a trial—for if it does no good, it is impossible it can do any harm. But there is every probability of its doing good; for during the time I was under Mr. Halse's care, I noticed its happy effects in a variety of cases, particularly sciatica, rheumatism, asthma, and nervousness; indeed, all his patients were rapidly regaining their health. I only regret that I had not applied to him earlier; I should have been many scores of pounds in pocket had I done so.

"New London Inn, Dodbrooke, Kingsbridge.
"Witness to the truth of the above—C. G. Owen, Rector of Dodbrooke, near Kingsbridge, Devon."

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatus; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effectively as he could at his own residence.

Invalids are solicited to send to Mr. W. H. HALSE, of 22, Brunswick-square, London, for his Pamphlet on MEDICAL GALVANISM, which will be forwarded free, on receipt of two postage stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, tic douloureux, paralysis, spinal complaints, headache, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Halse's method of applying the galvanic fluid is quite free from all unpleasant sensations; in fact, it is rather pleasurable than otherwise, and many ladies are exceedingly fond of it. It quickly causes the patients to do without medicine. Terms, One Guinea per week. The above Pamphlet contains his Letters on Medical Galvanism.

HALSE'S SCORBUTIC DROPS, a sure cure for scurvy, bad legs, and all impurities of the blood. Their effects in purifying the blood are all but miraculous. The present proprietor of HALSE'S CELEBRATED MEDICINE, having been a vendor of them, and having heard from his customers of the all but miraculous effects of them, and knowing that they had not been brought before the public in the provinces (although their sale in London is very large), in a manner that they ought to be, was induced to offer a certain sum for the recipes, titles, &c., to the original proprietor. After much time, and paying a much larger sum than he intended, he has accomplished his object. He has no doubt, however, that the invalid public will ultimately well pay him for his outlay.

HALSE'S SCORBUTIC DROPS are generally admitted to be the most certain purifier of the blood of any as yet discovered, a remarkable change in the appearance—from a death-like paleness to the rosy hue of health—taking place within a very short time. Price 2s. 9d. each bottle, and in pint bottles, containing nearly six 2s. 9d. bottles, for 11s., patent duty included. The following Testimonial must convince every one of the safe, speedy, and truly wonderful effects of these Drops:—

DECLARATIONS OF THE GUARDIANS OF BRENT, DEVON.

SCURVY AND IMPURE BLOOD.—Another most Extraordinary Cure by means of HALSE'S SCORBUTIC DROPS. The following case has excited so much interest, that the Guardians of the Parish of Brent, Devon, have considered it their duty to sign their names to the accompanying important declaration. It is well worthy the notice of the public:—

"We, the undersigned, solemnly declare, that before Thomas Rolins (one of our parishioners) commenced taking Halse's Scorbatic Drops, he was literally covered with large running wounds, some of them so large that a person might have laid his flat in them; that before he had finished the first bottle he noticed an improvement, and that, by continuing them for some time, he got completely restored to health, after everything else had failed. He had tried various sorts of medicines before taking Halse's Scorbatic Drops, and had prescriptions from the most celebrated physicians in this county, but without deriving the least benefit. Halse's Scorbatic Drops have completely cured him, and he is now able to attend to his labour as well as any man in our parish. From other cures also made in this part we strongly recommend Halse's Scorbatic Drops to the notice of the public.

Signed by "JOHN ELLIOTT, Lord of the Manor.
JOHN MANNING.
HENRY GOODMAN.
WILLIAM PEARSE.
ARTHUR LANGWORTHY.

"June 21st, 1843."

The above-mentioned Thomas Rolins was quite incapable of doing any kind of work whatever before he commenced taking these drops; some of his wounds were so large that it was most awful to look at them, and the itching and pain of the wounds were most dreadful; indeed, the poor fellow could be heard screaming by passers-by, both day and night, for sleep was entirely out of the question. He was reduced to mere skin and bone, and daily continued to get weaker, so that there was every probability of his speedy death. The effect which Halse's Scorbatic Drops had on him was, as it were, magical, for before he had finished his first bottle his sleep was sound and refreshing, the itching ceased, and the pain was very much lessened. Persons who see him now can scarcely believe it is the same man; the pale, sickly complexion having given way to that of the rosy hue of health, and his veins filled with blood as pure as purity itself. For all scorbatic eruptions, leprosy, diseased legs, wounds in any part of the body, scurvy in the gums, pimples, and blotches on the neck, arms, or face, those drops are a sure cure. Their action is to purify the blood; they are composed of the juices of various herbs, and are so harmless that they may be safely administered even to infants. The enormous sale which this medicine has now obtained is an undoubted proof of its invaluable properties.

ANOTHER SURPRISING CURE BY MEANS OF HALSE'S SCORBUTIC DROPS.

"Newman-street, Oxford-street, London, Jan. 5, 1845.

"Sir,—I know not how to thank you for the wonderful effect your medicine has had on me. For twelve years and upwards have I suffered from wounds in my leg, and everything I tried had either a bad effect or no effect at all. At last a fellow-sufferer recommended me to try 'Halse's Scorbatic Drops.' I did so, and strange as it may appear, I had scarcely got through the first bottle before my wounds began to heal. Altogether, I have taken six bottles and two boxes of pills, and my leg is now as sound as ever it was, and my general health is also materially improved. Pray make this public, for the benefit of fellow-sufferers,—I remain, Sir, your humble servant,

"CHARLES DICKENSON."

The following is extracted from the *Nottingham Review*, of Nov. 15, 1844:—

"IMPURITY OF THE BLOOD THE CAUSE OF SCURVY, BAD LEGS, &c.—It is really astonishing that so many persons should be content to be afflicted with scurvy, wounds in the legs, &c., when it is a well-ascertained fact that 'Halse's Scorbatic Drops' make the disease vanish like snow before the sun. No one is better able to judge of the value of medicine, as to its effects on the bulk of the people, than the vendors of the article; and, as vendors of this medicine, we can recommend it to our friends, for there is scarcely a day passes but we hear some extraordinary account of it; indeed, we have known parties who have tried other advertised medicines without the least success, and yet, on resorting to this preparation (the now justly-celebrated Halse's Scorbatic Drops), the disease has yielded, as if by magic. We again say, 'Try Halse's Scorbatic Drops.'"

HALSE'S SCORBUTIC DROPS are sold in bottles at 2s. 9d., and in pint bottles, containing nearly six 2s. 9d. bottles, for 11s., by the following appointed Agents, and by all Medicine Vendors.

WHOLESALE LONDON AGENTS.—Bareilly and Sons, Farringdon-street; C. King, 41, Carter-street, Walworth; Edwards, St. Paul's; Butler and Harding, 4, Cheapside; Sutton and Co., Bow-churchyard; Newbury, St. Paul's; Johnston, 68, Cornhill; Sanger, 150, Oxford-street; Prout, 229, Strand; Hannay and Co., 63, Oxford-street.

AMUSEMENT AND INSTRUCTION.

THE PUBLIC are admitted, *without charge*, to the British Museum, National Gallery, East India Company's Museum, London Missionary Society's Museum, and to the splendid Exhibition of Art and Industry on view, from Eight in the morning till Eight at night, at BENEFINK and CO.'S Emporium for Furnishing Ironmongery, 89 and 90, Cheapside, London. The splendid Stock comprises every variety of Electro-plated wares, Chandeliers, Lamps, Tea Urns, Tea Trays, Cutlery, Iron Bedsteads, Baths, Stoves, Fenders, Fire Irons,—in short, every requisite either for the Mansion or the Cottage.

At this Establishment you cannot be deceived, every article is marked in plain figures, and at such prices as can be offered only by a house whose gross sales are so enormous as to enable them to sell the best articles at 10 or 15 per cent. less than any other house in the kingdom. That we can furnish a mansion, is demonstrated by the continued patronage of the nobility and gentry; and to prove that we can also suit the necessary and judicious economy of those moving in a more humble sphere, we are enabled actually to furnish an Eight-roomed House for £5, and the articles, too, of the best quality and workmanship. This may appear incredible; but, as we are the largest buyers of iron goods, to say nothing of those of our own manufacture in London, we can do it, and subjoin a list of the requisites:—

Hall Lamp, 10s. 6d.; Umbrella Stand, 4s. 6d.	15 0
Bronzed Dining-room Fender and Standards	5 6
Set of polished Steel Fire-Irons	3 6
Brass Toast-stand, 1s. 6d.; Fire Guard, 1s. 6d.	3 0
Bronzed and polished Steel Scroll Fender	8 6
Polished Steel Fire-Irons, bright pan	5 6
Ornamental Japanned Scuttle and Scoop	4 6
Best Bed-room Fender, and polished Steel Fire-Irons	7 0
Two Bed-room Fenders, and Two sets Fire-Irons	7 6
Set of Four Black-tin Dish Covers	11 6
Bread Grater, 6d.; Tin Candlestick, 9d.	1 3
Tea Kettle, 2s. 6d.; Gridiron, 1s.	3 6
Frying Pan, 1s.; Meat Chopper, 1s. 6d.	2 6
Coffee Pot, 1s.; Colander, 1s.; Dust Pan, 6d.	2 6
Fish Kettle, 4s.; Fish Slice, 6d.	4 6
Flour Box, 8d.; Pepper Box, 4d.	1 0
Three Tinned-iron Saucepans	5 0
Oval Boiling Pot, 3s. 8d.; Set of Skewers, 4d.	4 0
Three Spoons, 9d.; Tea Pot and Tray, 3s.	3 9
Toasting Fork	0 6
	£5 0 0

NOTE.—Any one or more of the articles may be selected at the above prices; and all orders from £5 and upwards will be forwarded carriage free to any part of the kingdom.

Note, therefore, the address—

BENEFINK and COMPANY,

89 and 90, CHEAPSIDE, and 1, IRONMONGER-LANE;

And if you are about to furnish, and want to buy economically and tastefully, visit this establishment.

HOMŒOPATHIC COCOA STEAM MILLS, LAMBETH.

STRATTON'S ORIGINAL HOMŒOPATHIC COCOA is universally admitted to be the best and most wholesome of all drinks; its smooth, mild, and creamy flavour render it deliciously agreeable to the palate, and is particularly strengthening to children, the aged and infirm; it is an important article of diet. Cocoa is recommended by nearly all medical men for its known highly nutritious properties, but to obtain a good preparation is difficult, for such is the extent of adulteration of Cocoa, and that, too, under the character of HomŒopathic Cocoa, that many are induced to use the Cocoa Nut or Kernel, which is boiled for several hours, and when cold the oily substance is strained off and thrown away, thus the Cocoa is deprived of its primary recommendatory object.

We have had upwards of twenty years' extensive practical experience in the manufacture of HomŒopathic and various preparations of Cocoa, and our anxious study has been to produce a beverage that would suit the stomach, please the palate, and increase the sale; in this we have been most satisfactorily successful, for, notwithstanding our inventions have been pirated by unprincipled Chocolate Makers, envious of our good name, and who have condescended to the lowest grade of meanness by copying our labels, yet STRATTON'S HOMŒOPATHIC COCOA, PATENT CHOCOLATE POWDER and BROMA, are sold largely by nearly every grocer in the kingdom, and they are still unrivalled for their genuineness, delicacy of flavour, and moderation in price; they may be taken with benefit by even the most bilious, as the essence, or the oil of the Cocoa Nut, are so carefully incorporated with the flour of sago, and arrowroot, that it may be justly called the best of all drinks.

Sold by Grocers, Chemists, &c., in London, Scotland, Ireland, Bristol, Bath, Manchester, Exeter, Bridgewater, Taunton, Derby, Leicester, Norwich, Yarmouth, Brighton, Lewes, Hastings, Tonbridge, Dover, Canterbury, Margate, Ramsgate, Southampton, Isle of Wight, Jersey, Oxford, Cambridge, Worthing, Chichester, Nottingham, and nearly every other town in England. Price 1s. 4d. per pound, in quarter, half, and pound boxes; it is in small globules, and is the colour of Chocolate. Each packet bears the signature of J. W. STRATTON and Co., who are the largest manufacturers of these unique preparations in the kingdom.

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